

THE PACIFIC

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Love's Disclosure.

WITH all the glorious visions, with all the marvelous dreams, with all the outpouring light of revelations that came to hearts in tune with heaven in the olden time, vision, dream, and revelation failed to reach the climax of expressive insight into the divine nature because they could not show us God in the richest aspect of His character until out of his own bosom should go forth the pledge and proof as well as revelation and announcement that God is love. Elect souls sang at times of God's love in the long ago, but they sang in whisper tones, for they knew not the music well enough to trust their voices. Only when Jesus Christ brought to light the love of the Father by being its highest expression could men begin the Hallelujah Chorus that fills the heavens above and is fast filling our earth too with its melody. That love of God expressed in the life and summed up and crowned in the death of Christ was designed to reveal what God always felt. It was love's disclosure.—*The Rev. Dr. Kontner, at the Pacific Coast Congregational Congress.*

THE PACIFIC

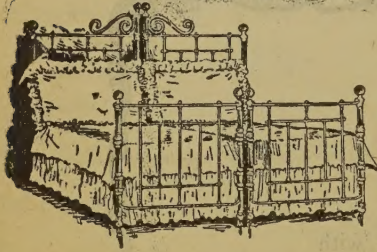
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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

"First pure, then peaceable . . . without partiality and without hypocrisy."

W. W. FERRIER, Editor.

San Francisco, Cal.

Thursday, 31 May: 1900

In the Lord's Own Company.

The day is long and the day is hard.
We are tired of the march and of keeping guard :
Tired of the sense of a fight to be won,
Of days to live through, and of work to be done ;
Tired of ourselves and of being alone :
Yet all the while, did we only see,
We walk in the Lord's own company.
We fight, but 'tis He who nerves our arm ;
He turns the arrow that else might harm,
And out of the storm He brings a calm ;
And the work that we count so hard to do,
He makes it easy, for He works, too :
And the days that seem long to live are His—
A bit of His bright eternities; and close to our need
His helping is. —*Susan Coolidge.*

The Pacific Coast Congress.

The Pacific Coast Congregational Congress is a thing of the past, but its influence for good will go out among our churches long time yet. It was a success. Throughout the entire meeting of five days this was evident on every hand, many formal expressions of satisfaction only emphasizing what was quite evident before their utterance. Face spoke to face often as the inspiration of the occasion lifted hearts up into atmospheres illumined with heavenly light. All those in attendance were brought into relations of fellowship and sympathy laden with promise for the future. Many were brought to see that after those things which differentiate and separate brethren from one another were given their legitimate outcome, we were after all near together—one in heart and aim, moving to bring the kingdom of heaven ever with the passing years more fully down from heaven to earth. It was seen from time to time that methods of work were not so highly important as was the degree of consecration back of the methods. Nevertheless, the desire to arrive at the best in method was constantly manifest. No one in attendance could go away without carrying with him much that will minister to his success as a Christian worker.

The highest good to come from the Congress, it seems to The Pacific, will come along the line of the better understanding of one another by those who participated in it. It was expressed by a delegate from Washington, when he said that he would go back home much less liable to misunderstand and misinterpret those whose utterances should from time to time come to his attention. He came into contact with these men from different parts of the Coast, he saw their spirit, he viewed with closer vision their achievements as Christian workers, and will not be liable to move rashly to declare as common and unclear either their theories or methods. In this alone the experience may be as valuable to all in attendance as was that of the Apostle Peter, in the vision on the house-top, by which he was taught that he should not despise the Gentiles and was made immediately the messenger and means of salvation to a large household, and a power thenceforth for good among many of those nationalities.

The decision to hold another Congress in 1903 in Seattle is one to be commended, except as to time. Two years hence would, in our opinion, be better than three. Thereafter, other meetings should be less frequent; but we need something of the kind soon again to bind us more closely together up and down the Coast. From now on there will be a Pacific Coast Congregational fellowship and sentiment such as there have not been before. It will add to our success in the work of the kingdom. But we look to the meeting in Seattle to bring us together and to unite us as nothing yet has. This will be largely through the effect on our people in that Northwest country. They will therein learn that there is a Congregationalism in California with which they can unite themselves in every particular with the most advantage for all concerned. And the sooner that meeting is held the better.

The Congregational Congress in Detail.

The Congress was called to order Thursday morning of last week in the First Congregational church of San Francisco, by the Rev. Dr. J. K. McLean, chairman of the Provisional Committee. The committee recommended that the sessions be of a non-ecclesiastical and informal nature; that no resolutions be presented, no votes taken, no causes advocated, and that there be no responsibility for any utterance except by the speaker himself. A Nominating Committee, consisting of Revs. Samuel Greene of Seattle, Washington, W. C. Kantner of Salem, Oregon, Stephen Emerson of Pasadena, and W. W. Scudder of Alameda, was appointed, and permanent organization effected by the selection of Revs. C. P. Dorland of Los Angeles, A. W. Ackerman of Portland, Oregon, E. L. Smith of Seattle, Washington, and Dr. J. K. McLean of Oakland, as Moderators. George H. Himes of Portland was chosen Secretary, and Rev. F. J. Culver of Pasadena and Rev. J. Edwards of Spokane as Assistants. Devotional exercises were conducted by Prof. Sumner of Pomona College.

Then came the first subject on the program, "Pacific Coast Problems." Speaking for the North, the Rev. Dr. W. H. G. Temple of Plymouth church, Seattle, said that they were optimistic in that busy, progressive region, and had no problems; that they had duties and were all the while moving to their performance. Every day, he said, they prayed to God to teach them, and then they rolled up their sleeves and went at it. Referring to the wide-spread Sunday evening problem, Dr. Temple said that Plymouth church did not have it; that he talked usually to eight hundred persons Sunday evenings, six hundred of whom were men. There had been a problem once over in Walla Walla, it was admitted, but Dr. Pearsons had solved that. And so they talked in Washington, the speaker said, about projects rather than problems, and were promoters throughout. As Christians it was theirs, he said, to bring light and life into the souls of men. "This is our work, and in the strength of God we intend to do it."

The Rev. Dr. S. A. Norton of San Diego followed for the South. He confessed to a weighty paper in his coat pocket on serious problems, but felt unable to read it after so booming a speech from the North, and declared that he, too, would ignore problems and talk about the glorious climate of Southern California. But soon it was apparent that some of the troublesome church problems in Southern California were connected with climate. People went there for sunshine and for out-door freedom and freedom from responsibility, and it was difficult to enlist such in the churches and Christian work. The

transient life there presented yet other difficulties. The home was held up as the center of Christian life, and the home-life often was lacking. Home, it was said, is more than a house and a flower garden; it is a sentiment; it is an influence. The wood-pile and the winter fireside were lacking, and with them a home influence such as in old New England made for noble living.

The home missionary problem had been intensified, said Dr. Norton, by the long-continued drought, but more and more they were arranging to have it rain from the bottom up, when the Lord didn't think it best to let in rain on top.

The utterly neglected Spanish-speaking people, a people very susceptible to the gospel, made up a pressing problem. Another was that of education. The population was largely from New England; they had come with the Congregational instinct for education; they had the well-making spirit; they felt like opening up the good old New England well of Christian education in Christian colleges, feeling that they could not depend on the great universities for that which was best in developing the whole man. They wanted in Southern California an institution which would give this full development, and the declaration was that they had it in Pomona College. Dr. Norton placed it as the peer of our Christian colleges in the East, and held it up as in every way worthy our consideration. Dr. Pearsons hadn't solved all the problems of Pomona College, but he had solved some, and in the providence of God others would yet be solved.

"The Problems of the Interior" were presented in a paper prepared by Rev. C. T. Brown of Salt Lake City, and read for him by Dr. George C. Adams. The paper is given in full in this issue of *The Pacific*.

Speaking for the Central region the Rev. Dr. F. B. Cherington, of San Francisco, said that a pressing problem here was how to get clean municipal administration in our cities; to quicken public conscience so as to accomplish this. It was important, the speaker said, for the church to carry a straight-edge and to lay alongside all corrupt practices and call for adjustment thereto. The spirit of commercialism was dwelt upon as dulling religious life. Mention was made of a special temperance problem in California. Here the controversy touched one of our great industries. The problem was how to bring the churches to act and not to compromise, which always cuts the edge of endeavor. Here, too, were grave social problems; in our great busy city great wealth and great poverty were side by side. A special problem was found, also, in our location as to the Orient. The Philippines are with us to stay, said Dr. Cherington, and we must meet the problems involved. It was his belief that here on San

Francisco bay would be one of the great commercial centers of the world; that out from us were to flow immense influences, and that God was loudly calling for us even now to exercise a better influence for good on those many nationalities now in our midst and daily entering the Golden Gate. Starting from this point as a center, we should dot this Coast, the speaker said, with all the appliances of our Congregationalism, and building up and strengthening our influence up and down our coast line, send it out over the waters of the sea for the uplifting of the darkened peoples beyond. We quote the words of Dr. Cherington concerning two interests which he said ought to be bonds of union for Pacific Coast Congregationalists:

"Among other interests centering here but extending to every part of the Coast, is The Pacific. It is worthy of the most cordial support of the entire Congregationalism of this vast region. It ought to be a strong bond of union to the denomination. It ought to be the common reservoir into which tidings from every part of the Coast should come from every quarter throughout the Coast, and from which the intelligence from every part should be carried to every other part. It ought to be the common forum where all questions of interest to our whole Coast Congregationalism should be discussed and conclusions reached by which, with more united action, we as a denomination might move on to our high destiny, which we believe will be on this Coast and the regions to be influenced by it as potent for good as it has proved to be on the Atlantic Coast and the regions influenced thereby. To-day we are witnessing one of the greatest changes of commercial front the world has seen in all history. The great achievements of the twentieth century are to be wrought out from the Pacific Coast as a base. There never was a time when united, harmonious, well-concerted action was so essential to success as here and now. Whatever binds us together as a denomination on this Coast, and helps us to catch step with one another and move on with the swing of conquest, ought to be recognized, welcomed and fostered.

"Another rallying-point for Pacific Coast Congregationalism is our Theological Seminary. It has been doing far better work than any of you know who may not have been brought into actual touch with the details of its record. It is just entering on a new era of prosperity and enlarged facilities, in moving up to the seat of the State University where, without in any way surrendering any of its distinctive characteristics as a Congregational theological school, it will enjoy immense privileges of close contact with the various departments of the University, now conceded to be one of the genuinely great insti-

tutions of America. Toward this Theological Seminary should be turned the young men of all our Pacific Coast colleges who are expecting to enter the ministry. There ought to be as much interest in it in the most distant as in the nearest portions of our Coast territory."

In closing, a beautiful tribute was paid to Puritanism. No nation, it was said, was ever great that was not puritan in spirit, and it was the mission of Congregationalism here to revive and perpetuate that spirit.

THE PACIFIC COAST AS A HOME MISSIONARY FIELD.

The Rev. C. F. Clapp, Superintendent of Home Missions in Oregon, began his remarks by saying that according to the Rev. Mr. Temple's words the Seattle method was a kind of Christian Science way of solving problems. Oregon couldn't do it that way. The difficulties of the past and present, and the achievements wrought out by earnest effort, were graphically presented. The changing population in some localities made it impossible to lay solid foundations, and not a few churches had glorified God by dying. But out of the work of the years there stood a body of something like sixty churches, which were a great power for the bringing in of the kingdom. Mr. Clapp illustrated his address by many impressive stories drawn from his experience in the home mission field. Among these was one concerning an old man all of whose fifty-two descendants were leading godless lives. This man's heart had been touched in his last years, and as he thought of the past and the present, with his godless children and grandchildren and great-grandchildren around him, he said that it could not have been if in early years they had had a church within five miles of them.

FUTURE RELATION OF WEST AND EAST.

The Rev. E. D. Hale of Niles read a paper on this subject, in which he stated that the influence of the West was constantly increasing. The relation is getting to be one of better acquaintance and of co-operation, of less dependence of the West upon the East. We would not shrink from responsibilities, he said; we are ready to bear our share of the white man's burden.

The Rev. Dr. Boynton, of Boston, Secretary of the Congregational Sunday-school and Publishing Society, viewing this subject from the standpoint of the East, said that as an Eastern man he was here as a monument of the past; that they felt humble in the midst of our prosperity and our promise for the future. But, after all, his main impression was that the East and West were very much alike; the West is a younger East and the East an older West; their future relations would be like those of an older and younger brother. The

older and the younger brother in the family grow up together. First the older bears the larger part of the burdens; gradually the younger comes up to equality and perhaps goes ahead. Dr. Boynton here called attention to the fact that Massachusetts had given one-third of all that had been given Congregationally for the upbuilding of Christ's kingdom in this and foreign lands. "But we do not care whether it is East or West in leadership; what we do care for is to win the land to Christ."

CHURCH EXPANSION AND ELIMINATION.

The Rev. E. E. P. Abbott of Chula Vista presented this subject. As Congregationalists, he said that we are debtors to all. We are fitted for the work of the Kingdom and have everywhere shown our adaptability. Standing in the way, however, of our expansion and advancement, are certain hindrances. Among these is lack of loyalty. Too few carry the burdens; there is not enough of the martyr spirit. Dr. Dale once said that he would die for Congregationalism, if need be. To him Congregationalism stood for great things, and meant something. It will cost something to do the work to which we are called, said the speaker. It is not a self-indulgent work; it can not be if it is to command respect and win success. As to the matter of elimination it was said that sometimes our losses prove to be our best gains, and all ecclesiastical contention was condemned.

In the discussion which followed Dr. McLean expressed the opinion that we should glorify God by keeping elimination as well as expansion always in view, and that the time had come for all denominations to take up seriously the question of elimination. Mention was made of the great good resulting from our comity with the Presbyterians in California. Rev. E. S. Williams pointedly illustrated the matter and emphasized the good in it by telling how the apricot growers thinned the fruit on the trees, that what was left might grow more perfectly. Dr. Pond prayed that we might be spared from denominational rivalry, but besought the Giver of all good for laborers in fields white for harvest. The Rev. S. C. Patterson of Lodi presented the difficulties of elimination in such a field as that occupied by him. The Rev. F. J. Culver told of a field now over-churched, and yet where it seemed, for many good reasons, the Congregationalists ought to hold on though yet without a building. Rev. F. B. Doane of Cheney, Wash., advised against an expansion which would cripple work already carried on, by the cutting down of small home missionary salaries in old fields for the starting of new work. Rev. P. S. Knight of Salem, Oregon, thought that there was danger that so much elimination would eliminate many ministers.

Dr. Adams of San Francisco came forward with the thought that the churches were more important than the ministers, and that worthless men should be set aside. "Do it, but do it kindly." Professor Nash spoke of the importance of federation across denominational lines. Rev. H. E. Jewett said that good fruit was the result of a good tree. "Plant with care; nurture year by year. If planted properly, let careful thought be given before there is any elimination." Rev. E. L. Smith of Seattle thought that Congregationalism had a distinct mission on the Coast, and that it was our duty to make our churches such as would stay when the tree was shaken. In this connection Mr. Smith paid tribute to the work foundation-layers are doing, by the statement that any man who does such a work as Superintendent Clapp is doing in Oregon is a statesman. Whitman was held up as a great statesman in that he foresaw as he foresaw and did what he did.

EVANGELIZATION OF FOREIGN RACES RESIDENT HERE.

A paper full of facts as to needs of these people, and of inspiration to effort in their behalf, was read by Mrs. E. S. Williams of Saratoga. To illustrate how the work in our Chinese mission schools goes out in great circles of influence Mrs. Williams said: "At the San Bernardino Mission a visiting Chinaman—one employed in a mining camp—related this bit of his own experience: 'I used to go to the mission school and learn to love God very much, but bime by I go to work where I had no mission school, and I forget a good deal, but I remember school and I get hungry for God. I find no Christian people in mining camp; the people very wicked. I get awful tired, so I go in my tent one night all alone, found my hymn-book and commence sing. I can't sing much, but I so lonesome I must do something, so after a while an old white man come in and ask me, What I do? Then I told him how I used to go to mission school and learn about God, but now I forget and feel hungry to know more. He said he used to be a Christian a long time ago, so he talk to me some, and I say to him, 'What you say we have a meeting in my tent? You talk and I sing.' So we opened up a little meeting and folks kept coming in, so pretty good meeting, and I try to do a little good that way now.'"

It was also shown that the gospel message of one poor Chinese coolie was the seed that started fifty self-supporting churches. And so Mrs. Williams laid these needy people—Chinese, Japanese, Italians, Indians, Mexicans and others—upon the hearts of Christian people, saying: "They are our own heathen, sent from all parts of the world to us as our inheritance; Christ has told us that 'he that provideth not for his own hath denied the faith and is worse

than an unbeliever.' Work for these may seem prosaic to us in dusty California, but as the angels see it has all the poetry of Palestine's Savior. Passing resolutions is debarred from this talk-meeting, but if we resolve in our hearts we will go after these brown and yellow brethren of Jesus Christ, even at the seeming loss of some Pilgrim spire where are already too many spires in overcrowded towns, the Kingdom of the Crucified will go on the faster to its promised victory. Our prayer is that the Seminary at Berkeley will be the nursing-mother, not only of wise pastors for the churches we have and master-missionaries for foreign shores, but of men like Dr. Pond, who let white light shine in in Oriental darkness from America's gospel vantage ground. Our Master, who was of a swarthy race, will doubly reward us who pass by the pleasanter and more inviting fields which attract many, to take up the burdens of his sorrowing brethren who have all too much reason to say, 'No man cares for my soul!' The women of our Home Missionary Unions, I believe, will have faith for this home foreign work, if you will simply not discourage us—if you will ask us to go on, and say you will join hands with us, we will advance with alert gladness, and in the name of our God will lift up banners which have his promise of victory."

THE PACIFIC COAST CHURCHES AND THE ORIENT.

The Rev. Dr. R. F. Coyle of the First Presbyterian church of Oakland graphically pictured, at the Thursday evening session, the Ecumenical Conference recently held in New York, and said that the things emphasized in that Conference were the things we should emphasize in our dealings with the peoples across the ocean. It was his belief that nowhere in all the world did the church of Christ stand in position so important as on the Pacific Coast. Before long China's four hundred millions would be buying in the markets of the world, and in every way our opportunities would be great. He was firmly convinced that no gospel shorn of its evangelicalism would have power with the people of the Orient, and so he sought to exalt the Christ by showing how he had been exalted in that great Conference on Missions, seeking to implant within others some of the enthusiasm that had come to him and to all who had the privilege of attending its remarkable sessions.

Speaking on the same subject, "The Pacific Coast Churches and the Orient," the Rev. Arthur W. Ackerman, of the First Congregational church of Portland, said that the relation was one of great responsibility; that our position is now everywhere recognized as strategic. And the question is, "Shall the churches be so shortsighted as to fail to meet this call of destiny?" "God has equipped us for this moment of crisis. We hold the balm

that has ameliorated human conditions in all Christian nations. If we withhold it from those who have need of it, then God's law of the manna will cause it to breed worms and make it a stench in our own nostrils. And have we the force that is needful? Many a nation has been pushed into the place of honor, responsibility and danger—for all three go well together—and although to it has been given abundant resources and well-filled armories it has failed to do the work assigned it for lack of force. * * * If we are to move on our triumphant way our churches must be something more than a few scattered companies of people to preserve, admire and transmit a Christian legend or folk-lore; we must be something more than the teachers of truth and the philosophy of experience; something more than hero-worshippers of the Man Christ Jesus and the multitude of grand men who have followed in his footsteps. We must be filled with the power from on high. We must not rely for the redemption of the world and the conquest of the Orient on an increase of worldly wisdom, or on lifting the moral standard alone, or on preaching the gospel as a literature; but, receiving it into our hearts and pressing it upon the hearts of others, we must rely on the gospel of a new life, which is the power of God unto salvation to every one that believeth. * * * Never can we arrive at the expression of our abstract relation with the Orient until we bring all that we have and yield it to Christ for his blessing. But giving all to him, then we shall discover that the angel of the Lord goes before us; that the chariots of the Lord are round about us; that the stars in their courses fight for us; that the universe comes rumbling to our support behind us, for he that doeth the will of God shall find the power of omnipotence in his sword arm."

EDUCATION.

In his address on "The Higher Education of the Pacific Coast," President Jordan of Stanford University quoted Bryce as saying that there was more reason for hope in the American university than in any other institution. The idea of the American university, the speaker said, was drawn largely from the German. Its aim was to cultivate wisdom, to know what to do, skill to do and the virtue or willingness to do. The idea is one of constructive individualism—to build up the individual in the best manner possible. It was said that all good work was done in a religious spirit, and therefore merited the commendation of Christian people. In the course of his remarks Dr. Jordan characterized as a mistake the action of Oregon and Washington in separating their State educational institutions, thus condemning them to comparative mediocrity. In each State consolidation would tend to their advancement and wider influ-

ence. Taking Pomona College as a representative educational institution on the Coast of the college grade, Dr. Jordan showed what, in his opinion, the future relation to the great universities should be. Mention was made of the thoroughness of the work done at Pomona, and yet it was argued that no such institution could meet the requirements of the age. It was said that every student ought to know by the time he is half-way through college what his work in life is going to be, and thereafter be acquiring facility for that work, or at least for the preparation for it. Therefore many teachers were needed—far more than the denominational or small college could afford. Accordingly, he thought that the denominational college would be simply a preparatory institution, or become affiliated with the universities. If the college would do the freshmen and sophomore work, and do it well, the universities would appreciate it. Referring to the personal contact of professors with students, Professor Jordan said that there was no reason why it should not exist in the large as well as the small institution.

A paper was read by Prof. E. E. Brown, of the University of California, on "The Religious Forces in Higher Education." The thought was: One of the surest ways to find Christian forces is to expect to find them, to be looking for them everywhere. Let it be expected that the spirit of Christ will be found in our educational institutions as well as elsewhere. Christianity takes in all the forces that make for righteousness. The more I come to know my colleagues, the more I see in them a love for right and truth. In our University there is a hungering and thirsting for truth.

Prof. Brown thought that there was need of greater care and discrimination in the founding of denominational institutions. In his opinion the training the churches desired for the young could be had more advantageously often in such halls and guilds as were found at Ann Arbor, than in the distinct denominational school. It was gratifying to know that California churches had in view similar work and affiliation with the universities here. The connection our Theological Seminary was to have with the University of California would result in good, both to the Seminary and the University.

In the discussion which followed Charles R. Brown spoke of his experience at Stanford as a lecturer on ethics, and of the opportunity that was his for influencing the students to real, true living. The churches ought to be sympathetic and helpful.

Rev. E. E. P. Abbott spoke of the importance of having scientific truth correlated with religious, and doubted whether it would be done outside the Christian college.

Dr. McLean told in what way the churches could supply the lack mentioned by Mr. Ab-

bott. In this connection mention was made of the plans for the Seminary at Berkeley, and the hopes for it as a Christian influence in the University.

Prof. Sumner of Pomona College said that he was thankful so much was being done along the religious line in and for our universities. Nevertheless, there was a place left for the Christian college. In the great universities the foundation of a Christian character can not be made the primary thing, as in the Christian college; that must be incidental there. He made a strong argument for the college when he stated that ninety per cent of the persons who went out from Pomona were Christians before finishing their studies. In his opinion not too much mental discipline and not too much religious influence could be had, even when we have our young men and young women in Christian college for four or five years.

Dr. Adams said that he believed heartily in the Christian college, but Christian influence was needed in our universities and we must keep in touch with them.

Rev. A. W. Ackerman of Portland said that the world never would be redeemed by negative truth. He rejoiced, therefore, that effort was being made to bring positive truth to the universities now lacking it. But we can't afford to give up our Christian colleges. They must live, all over the country, as well as the universities.

To Dr. Norton of San Diego it was not surprising that the universities in California made so good a showing as to Christian young people. They came from Christian homes and were Christians before they came. If he lived in this part of California he would give his influence, he said, for the upbuilding of their Christian influence. But he believed thoroughly in the Christian college of the New England type. They had such a college in Southern California, and it was their intention to stand by it and make it a great institution. Work in no Christian college should stop with the sophomore year, but should be for four years, and then post-graduate work in university as cases demanded.

E. S. Williams of Saratoga said that he was going East to sit with college associates once more where they would smoke and drink and tell stories distasteful to him; that this atmosphere would not be as pleasant and helpful as that at Oberlin, and argued, "the more Christian colleges the better."

Rev. E. D. Weage told of a wrecked life in a university where Christian influence was considerably lacking, and argued, "Make universities stronger along this line, but you can give us best influence in the Christian college."

The Bible We Use.

By Rev. Raymond C. Brooks.

By common consent of all people who have gained a sympathetic knowledge of the contents of our Bible, it is to be regarded, beyond all other books, as the character-making book of the world. Without regard to theories concerning its composition, or its inspiration, or its authoritative character, there has been sincere and satisfactory unanimity in searching it for something to satisfy the never-failing hunger and thirst after righteousness among men; in using it to rebuke the passions that rise unbidden to tempt us; in reading it to take from disappointment its sting and from sorrow its crushing burden; in looking to it to shed light upon the way that otherwise would seem all dark. Used that we may learn how to please God and to do good, it starts no dispute.

There is substantial agreement also as to the clear message the Bible bears. It is a part of our common thought to declare that the Old Testament is Israel's magnificent establishment of the theme, Righteousness is Salvation; and the New Testament is the making clear, by Jesus and his disciples, of what righteousness is and how salvation is to be won; or, to put it differently, the one supreme message of the Old Testament throughout the record of its history, in its hymns of devotion, in its great didactic poems, in proverb and biography, and even in its law books, is to tell of the entrance of God into the spiritual life of man, and then at length to tell in the New Testament the story of the indwelling of God in one great, pure life, that we might know henceforth without the possibility of mistake, the compassionate, yearning love of our Father-God, and the terrible nature of the selfishness that separates men from his righteous purposes. This it is which gives to the Bible its authoritative and pre-eminent excellence. Throughout the centuries this has been the perpetual and unquestioned power of this Book of Books, so that the dullest souls can hear in it the voice of God—a voice too often inarticulate in nature and in our own souls. Used thus, for inspiration or as a practical guide, in shaping character and conduct, it starts little discussion. All people who know anything about our Bible, from the most radical of the higher critics to the most conservative in the ranks of the orthodox, are agreed in looking to it as the never-failing fountain from which is perpetually fed all that is purest and sweetest and noblest in life. And this needs to be remembered as of vastly more consequence than the widely diverging understandings and misunderstandings of theories concerning its composition or its authoritative character, for the Bible can not be made other than it is by any theories we may hold con-

cerning it, and any theories we may hold will be of value only as they take into account these supreme facts upon which we are all agreed. It is when we appeal to the Bible not thus for inspiration or for guidance, but as the final and unquestioned authority in science and philosophy, and more especially in theology, that the difficulty arises. It is when, in obedience to such an assumption of its authoritative character, we attempt to construct our theology by an appeal to proof-texts—a habit, whether it be legitimate or not, which has done much to separate the messengers of peace and good will into hostile camps; it is when, under the lash of such a theory, we feel compelled to accept everything recorded in the Bible as necessarily true, regarding its utterances without any discrimination as the words of God, quoting any saying of any speaker as of equal authority with the words of Him who spake as never man spake; it is when we thus use the Bible as an infallible whole that the mind becomes filled with confused and self-contradictory ideas, both of religion and of morals.

This, then, becomes the important question for our consideration: What is the right use of the Bible, as the source of our theology? Three things, which are quite self-evident, need to be perpetually remembered in attempting to answer such a question.

In the first place, the issue as to the accuracy or inaccuracy of the Bible is to be decided, not by exhibiting consequences, but by weighing facts. We shall make little progress by arguing the case on the ground of *a priori* possibilities. Grant, if you please, that it would have been entirely possible for God to produce a book of oracles, to whose every statement divine authority should be committed; yet, surely we are not permitted to make so amazing an assumption until the Christian facts make it apparent. However it may have pleased God to influence these writings, it must be discovered from the writings themselves, for we can have no other source of information. Theology is not bound by any theory of inspiration or infallibility until it can fairly be inferred from the facts. The Bible is what it is, not what we may think in advance it ought to be. The question of Scriptural accuracy, then, is not one of theory or expediency, or of tradition, but solely one of fact.

And, then, in the second place, it needs to be remembered that Christianity can not lose headway by coming into truer conceptions of anything. Even supposing it were possible by sound evidence to reduce the Scriptures to the level of ordinary human records, possessed only of ordinary correctness and veracity, Christianity would not be in the least changed by it, for the gospel of our Lord is dependent for its power not upon the inspira-

tion of the documents that record it, but upon the reality of its facts. A reasonable faith will not shrink from investigation. If investigation could legitimately destroy our confidence in the Bible, then such confidence ought to be destroyed and the followers of Him who is the Truth ought most eagerly to desire such investigation to be carried forward. It has been well said, "The worst infidelity is to be afraid for the truth." It is a want of intellectual seriousness which men would not permit for a moment concerning any other subject, to refuse to submit the Christian facts to the most rigid examination for fear lest religious interests will be imperiled. Here we need the Master's word, "Be ye not faithless, but believing." To seek to hinder the freest, fullest investigation is simply to invite unbelief.

And then, it needs to be remembered concerning the question of authority—what is perfectly self-evident when once it is stated, but what is so frequently forgotten—that "real authority is not external but inward, consisting in the accordance of the truth that is offered us with the standard of the true and good that God has placed within us." "No possible authority can be given by any external or supernatural means to anything that is not true, and anything that is true depends for its authority upon its trueness and not upon certifications from without." Permit me to dwell a moment upon this question of authority, for it is the critical point in our discussion of the whole theme, and there has been the widest confusion in the popular use of the word. Congregationalists ought not to forget that the fundamental difference between Rome and Protestantism is concerning this question of authority. Rome says, "Submit yourself to authority. Here is the truth; believe it, and your doubt is gone." Protestantism dared to believe that God Himself is the great living teacher and the source of all truth, and that He bids each one make use of the powers that are distinctively his own; that no authority on earth can be so sacred but that God wants every soul to judge of its truthfulness by its own heaven-sent faculties, purified and consecrated to him. Rome says, "I have the truth. Believe me and your questions are settled." Protestantism declared that God alone is authority and he will reveal himself to each obedient, waiting soul. The Bible and the church and the reason are servants to bring the soul into the presence of the Master, and may be of incalculable assistance in making him known to us; but he who makes any one of them supreme wrongs both them and the Master. It was, then, a plain denial of the fundamental contention of Protestantism when, in the second generation after the Reformation, theologians driven to the extreme through the contention with Romanism, set the Bible upon the throne of authority from

which the church had been so recently thrust. Under the pressure of fierce opposition it was supposed that the great need of mankind was for an outward standard of truth—infallible, unalterable; and in the interest of such a conception the theory was put forth for which the Bible itself gives no word of warrant that the Bible is such an infallible outward standard of truth.

It was during the two centuries following that the whole development of the dogma of the infallible authority of the Bible took place. Then it came for the first time to be called the "Word of God," and was appealed to as the ultimate and final arbiter in every question of faith and conduct. It is a return, not only to the original conception of Protestantism, but to the thought of these writings which must have been common with Christ and his disciples, to dismiss such an unwarranted conception of these sacred books and to remember that truth alone is the word of God, and the canons of truth can never be established by an *ipse dixit*. The great need of men in every age is not an infallible form of words, but a saving Spirit, full of grace and truth.

What view of the Bible, then, will a study of the Bible facts yield us? In the first place, it is apparent that the Bible is an intensely human book, and this is an essential condition of its unequalled excellence. There is a wonderful variety of individuality about the writers. Each Psalmist sings out of his own rich experience; the prophets stand out as clearly and strongly marked as the great modern preachers. There was as wide a difference between Amos the preacher of righteousness, and Hosea, the messenger of love, as between Edwards, whose fearful sermon, "Sinners in the Hands of an Angry God," caused such a breathing of distress that the preacher was obliged to speak to the people, desiring silence that he might proceed, and Phillips Brooks, who, more than any other man of our century, was the voice of humanity hungry for the gospel of God's love. Each evangelist has his own point of view in telling the simple story of Christ's life, and who can doubt that the gospel is far more effectively set forth than if there had been but one point of view occupied by the different writers. Indeed, the simplicity and lifelikeness and artlessness of the gospel records are the very qualities in which they surpass all other biographies. In all literature there can not be found writings that more clearly bear the stamp of the author's individuality than the pastoral letters of Paul, and there is not the remotest evidence that God assumed to the mind of the apostle a new relation when he sat down to write, so that the letters had a different quality from his spoken word. He writes a letter of censure to the Galatians and another to the Corinthians, and one of affectionate acknowledgment of kind-

ness to the Philippians, and we can not suppose that he expected them to find in these letters a divineness which was not to be found in his spoken word. At the close of his letter to the Romans he expresses the hope that he may visit his readers, to the end that he may impart unto them some spiritual gift which even this crowning letter of their life had failed to bring them. Inspiration to write was not different in kind from inspiration to do or to speak. Men wrote because they were so impressed by the truth and so clearly saw its power and value that they could write it out powerfully and worthily. John wrote because his heart was glowing with the love of Christ, and he eagerly sought to lead men to believe in Jesus, that they might have life through his name. Luke wrote because, as a well-informed man, he desired a true narrative to be written. Paul wrote because he had something to impart to the churches, and all of the Bible writers because they had been deeply impressed and inspired by the truth of God. It would be unnecessary to dwell upon so obvious a fact except for the assumption frequently made that there was a special activity of the Spirit imparted to the apostles and other writers of Scripture in the act of composition, so that that which they wrote possessed the peculiar quality of infallibility. There is not the slightest internal or external evidence of such unusual and miraculous impartation of any of the material in any of the books of the Bible. Indeed, the supposition is contrary to facts which lie upon the very face of the Scripture.

But the recognition of the human quality of these writings takes away nothing whatever from the sacredness of the revelation they bear, nor does it make it possible for us to cherish the hope that other teachers may arise "from whom may flow more copious streams of living water than welled from the hearts of the first disciples." The circumstances of their lives, their nearness to the Master himself, forever exclude such a hope and make it perfectly apparent that all teachers who may ever arise, however much they may be guided and filled by the Spirit of God, must yet depend upon the apostles for their knowledge of Christ and their conception of God. Not until there shall be lived upon the earth a life more pure and holy than the life of Jesus will there be written a book that can in any measure supplant the gospel record of his life. As there can never be another Calvary, there can never be another Pentecost nor another group of writings that will take the place of those that came from the inspiration of those early events and experiences.

The Bible, then, while it is a real human book, is throughout the bearer of a divine message, recording the progressive revelation which God was making of himself—a revela-

tion but dimly understood in the days of Moses, growing more clear and authoritative with the great prophets of the eighth century, and then at length, in the fullness of time, uttered in the Son of God; and this message it is which gives to the Bible its authoritative excellence. "The revelation was declared not by dictation, but through a long and varied course of religious experiences." Yet there can be nothing conceived beyond this transcendent message, uttered in history, in biography, in experience, and at length in one supreme life—God with us. "Our Bible is the record of this gradual discovery to man."

"Such a view," as one of our own prophets of the Coast has well put it, "does not assume infallibility. There may have been slips of memory, errors in copying, incompleteness of view, among the earlier men; limitations indicating their failure to apprehend the mind of Christ as it stands at last revealed in the gospels; but it does assert substantial authority, in that any man may find there such light and guidance as to enable him to shape his conduct in glad conformity with the will of God therein revealed."

The authority of the Bible is to be found, then, not in any theory concerning it, but in the actual realities it contains. As Prof. Clarke has so well put it, "The authority of the Bible is found in the truth worthy of God and man which it contains—the truth which has the right to satisfy our reason and bind our conscience." Let this, then, be our reverent and earnest use of this Book of books; not to find in it food for controversy, which profiteth nothing; not to construct from it a theology by the mechanical and absurd system of appeal to proof-texts; not to follow the pagan practice of consulting it for the divination of the future, as if those marvelous volumes of prophecy were no better than Chinese puzzle-books; nor yet to feel under some strange compulsion to accept everything recorded therein as necessarily true, regarding its utterances without any discrimination as the words of God, quoting the words of any writer as of equal authority with the words of Him "who spake as never man spake." But this, rather: not unmindful of the circumstances under which these great books were written, not forgetful of the purpose for which each was written; remembering, too, that each book has an individual and separate value, let us read until the Spirit of God shall take of the truths of God written here and make them clear to our minds and nourishing to our hearts; and powerful for the upbuilding of our lives in righteousness, remembering the Master's word, that thus we shall know the truth and the truth shall make us free.

May I quote once more, in closing, the fine words of that prince of teachers, Prof. W. N. Clarke: "God is our Father and the Bible is

his servant to make him known. Christ is our Savior and the Bible is his servant that he may save us. The Holy Spirit is our teacher and the Bible is his servant to show us Christ. We are God's children and the Bible is our servant to show us our Savior and our Father, and to guide our feet in the paths of peace."

The Christ We Preach.

Among the papers which made a profound impression at the Congregational Congress was the one by the Rev. Dr. W. C. Kantner of Salem, Oregon, on the subject, "The Christ We Preach." Dr. Kantner's paper began with a presentation of the character of Christ as a matchless one, and as one which could never be adequately portrayed, in which he said: "The character of Jesus Christ is the study of the centuries. The mass and rich significance of his personality challenge the attention of all thinking men, while in him the pulpit finds its ever potent and imperishable theme. Master painters have sought to put upon canvas the ideal Christ as they have conceived him, and have succeeded in revealing the possession of marvelous artistic genius, but they have never yet satisfied the human heart. Poets have sung in melodious numbers of the Christ of Galilee and of Calvary, and though we have been charmed by the music and inspired by the theme as they sang, and our hearts have cried out, in the language of one of them—

'Strong Son of God, Immortal Love,
Thou seemest human and divine;
The highest, holiest manhood thou—'

We have nevertheless felt that no poet has yet been able to exhaust or even adequately portray that matchless character. Mighty men of God since the dawn of Christianity have been preaching the unsearchable riches of Christ and great multitudes have come to know him as a personal Savior and an abiding Friend, yet no human tongue has been able to tell, and no human heart has been able to conceive, the fullness of the treasures of wisdom, of power, of love, of sacrifice and of saving grace which dwell in him and manifest themselves in the lifting up of the human race to the higher levels of moral and spiritual attainment and the higher eminences of spiritual vision. Imperfect as is our knowledge of the open page of the heavens, it were nevertheless an easier matter to describe the jewelled stars that flash in the sword-belt of Orion, or exhaust the glories of the Pleiades, or tell the story of the fixed stars that lie off in the immensity of space, than to tell unto perfection the glories that in the Savior dwell."

The Incarnation was said to be the greatest fact in human history, and the truth of the Incarnation a fundamental truth of the gospel. "The Christ we preach is the Christ of

the Incarnation, whose vitalizing presence is the power that makes effective the message of the Kingdom, the gospel of salvation, and the effect of whose exclusion is that of spiritual paralysis. Methods of presentation and discussion of this truth may change to some extent with the passage of the years and with the added light of larger knowledge, but the truth remains and gives vitality to the whole system of Christianity. So long as the vital truth abides and receives its proper emphasis, the emphasis it had in apostolic preaching, and in all preaching that has proven a power unto salvation, the method of conceiving and presenting the truth may enjoy its legitimate liberty."

The Christ of the Incarnation was then considered as the Revealing Christ. "The entire earth-life of the Incarnate One was a revelation of God the Father. In his person, in his teaching, in his activities, in his death and in his resurrection he was revealing God to man. Aspects of the divine nature, attributes of the divine character, outgoings of the divine mind toward his world, Jesus discovered to men; and over and above all, he made known to men that attribute of the divine nature that proves most helpful and most inspiring to the human race—the love of God to sinful men. "God's love to men did not begin with Calvary or with the Incarnation. Jesus brought life and immortality to light through the gospel, but he did more: he himself, in all he was and taught and did, was the expression of the profound deep of the love of God. 'The gods never think of loving us,' is the testimony of paganism; but the glory of Christianity is this, that 'God so loved the world that he gave his only-begotten Son, that whosoever believeth on him should not perish but have everlasting life.' Reading all the past history of God's dealing with Israel in the light of the Incarnation, we are able now to decipher this truth spelled out in the rude hieroglyphics of earlier revelations. God's love was struggling to come to expression in patriarch and prophet and priest, but none was equal to the responsibility of revealing the heart of the Eternal until that heart speaks through the Incarnation."

From the study of the Revealing Christ the step was to the Atoning Christ. In this connection it was said: "He who comes to study the Revealing Christ in the right spirit will not study long ere he stands face to face with the suffering, self-sacrificing, atoning Christ. And while he beholds in the face of Jesus Christ the knowledge of the glory of God, he will also see there the signs of pain and suffering. To this great truth apostolic preaching gave special prominence. 'But we preach Christ crucified.' 'I determined not to know anything among you except Jesus Christ and him crucified.' * * * It is not

simply a teaching Christ, but a teaching Christ plus a suffering Christ; in a word, it is the whole Christ who lifts men up to Christian manhood and a realization of the sonship of God.

"This is the great Christ-purpose man-ward, to save men from their sins. Standing over against the spiritual life of man and threatening with irremediable disaster, was the fact of sin, the consciousness of which has forced the heart-cry for deliverance to rise from the lips of men as they were reaching out after God amid the thick darkness of helplessness and alienation from God and goodness. Cries Seneca, 'No man can save himself; let some one lend him a hand,' and he is but voicing the cry of unnumbered souls who are sighing for redemption. Jesus Christ comes to lend the hand of saving help to the Senecas and to the millions of the human race who have struggled in vain to deliver themselves from the burden of guilt, the sense of sin, the consciousness of separation from the God of righteousness and goodness. And when he comes, he comes in glad fulfillment of a promise long since given, and the anticipation which had become so general in that age that redemption would soon dawn was not doomed to disappointment, though the advent of the Savior and the mission of Jesus of Nazareth were so sadly misinterpreted by his own nation. The Saviorhood of the Christ is the gladdest of the truths of the gospel message. * * * The greatest miracles of Christianity have been, not the cleansing of lepers, the restoration of sight to the blind, the healing of men's bodies, though I would not minimize their reality or importance; the greatest miracles of Christianity are the marvelous moral transformations in the personnel of those who constitute the body of Christ's genuine disciples. The Sauls of Tarsus, the Jerry McAuleys, the soldiers of the Salvation Army, the regenerated souls in the New Hebrides and other mission fields, and multitudes in our Christian churches, are a stronger proof of the power of Christianity and of the Saviorhood of Jesus Christ than any miracle that Jesus performed during his public ministry." Standing in the presence of the Jewish council, the man of the rock courageously testifies of Jesus of Nazareth, 'Him did God exalt with his right hand to be a Prince and a Savior, for to give repentance to Israel and forgiveness of sins. And we are his witnesses of these things.' So, too, in the dawning of the twentieth century, standing upon this sunset Coast as representatives of the matchless Christ, it is for those who preach his gospel to say out of deep conviction and precious experience, 'Him did God exalt with his right hand to be a Prince and a Savior, for to give repentance to Israel and forgiveness of sins. And we are his witnesses of these things.' No

gospel of mere culture can ever take the place of the gospel of salvation. It is the Christ-Savior entering into the lives of men, giving them soul-assuring glimpses of the divine Father-heart of infinite love, showing the grander possibilities of human nature, meeting the Christ-want of the human soul and transforming and transfiguring the life of men and women into at least partial reproductions of the Christ-life, who can bring to a perishing world life and salvation; and there is no other. With Dr. Henry VanDyke, we too say, 'Christianity will cease to be the religion of the unshepherded multitude when it ceases to proclaim redemption through Christ's blood, even the forgiveness of sins.'

Going on to the Living Christ it was said: "To be pitied indeed is he who to-day must needs go to the sepulchre to find his Lord, to whom no consciousness of a living Christ comes to scatter the darkness of that awful tragedy of Calvary, and who, looking back over the years, thinks of the Christ as being holden of death as are our own loved ones who go out from our homes to come back no more. The message announcing a dead Christ stops short of the gospel fullness, if it goes not to the sepulchre on the morning of the third day and beholds an empty sepulchre and meets the Living One in whom is vested the Lordship of the unseen world, through whom life and immortality have been brought to light, and who says to a world dead in sins and trespasses, 'I am the Resurrection and the Life, through me alone can men rise to the richer and holier life.'"

In conclusion it was said that it is this living Christ who has given the commission to preach the gospel to the whole creation, and from whom came the words, "I am with you alway." "Reading human history in the light of this truth we see his presence everywhere revealed among the world forces that make for righteousness. He walks among them as Lord and Master, the King of the soul, the One on whom the heart in its sorrow and helplessness may stay itself, and at whose feet it may pour out in grateful appreciation its treasures of love. * * "In him the scholar and thinker finds the most profound subject for study and most satisfying object of faith; in him the submerged classes find their hope and friend; in him the sinner finds his Savior, and in him the dying find their life."

The great theologian, Neander, would walk to his class-room with a broom under his arm instead of an umbrella, or wander through the streets of Berlin unable to recall the situation or number of his own house.

A famous archbishop, also dining out, forgot that he was not at his own table, and remarked loudly to his wife, "This soup is again a failure, my dear."

Problems in Utah.

[A paper prepared by Rev. C. T. Brown, pastor of First Congregational church of Salt Lake City, and read at the Pacific Coast Congregational Congress.]

The topic, "The Problems of the Interior," is the one assigned by the Committee. I can not venture, however, to speak for so large a territory as the Committee probably had in mind. My first-hand knowledge is confined principally to Utah, where for seven years I have been pastor of the First Congregational church of Salt Lake City.

Mormonism is, of course, the principal feature which differentiates our problem from that of the West in general. Aside from this, we have about the same factors that enter into the problem in all our Rocky Mountain country. We have the problems that arise in mining communities; the problem of the almost universal Sunday labor in such communities; and the problem of a loud and urgent materialism—the problem that comes wherever so many of the people are away from home—where some of them are "just staying," as they say, whose only interest in the community is what they can get and carry out of it; the problem that finds an echo in a reference to the East as "God's Country," where many seem to have left all their religion, if you can call it religion. There are certain natures that need the supplementing influences and the steadying support of deep-rooted associations in the home and the church; lacking these, their religious life suffers. We have all the problems of the rest of the West, with Mormonism added.

Our social atmosphere needs more moral ozone, and the great work of our churches and Christian schools is to increase this. We have in Utah about 250,000 people, the great bulk of whom—probably 200,000—are members of the Mormon Church. A fact which adds to the difficulty is that the Christian minority is not evenly distributed throughout the State, but is found in comparatively few centers. There are great sections of the State which are almost solidly Mormon; in such sections it is very difficult to form even a small nucleus for a church.

We have in Utah eight Congregational churches, and as many more preaching stations and Sunday-schools. We have six Christian schools and academies, with sixteen teachers. The various denominations are represented by churches in the State in about the same proportion. One problem we do not have in Utah: we are not "over-churched."

Of course, every one who has ever heard of Utah is familiar with the Roberts case. The fact that a well-known polygamist could be nominated and elected to Congress by a handsome majority speaks for itself. That some Gentiles voted for him only adds to the significance of the fact. When he was refused a

seat in Congress the Mormon problem was not thereby solved; though that fact tends toward its solution. It means this much, at least—that polygamists are out of the race for political preferment in national politics. And so striking an expression of American sentiment can not be altogether without effect. But the rejection of Mr. Roberts has not changed the opinions of the polygamists themselves, nor seriously checked their practices. I was present at the Democratic State Convention called to nominate a man to take Mr. Roberts' place. A very lively discussion arose over the plank in the platform censuring Congress and indirectly commending Mr. Roberts. One of the delegates said that "We all regretted the action which had brought such a rebuff from Congress," and added that he had no doubt that Mr. Roberts himself regretted it. Mr. Roberts sprang to his feet and said: "If the gentleman thinks that I ever had an iota of regret in my heart for my course he is absolutely mistaken," and his words were greeted with thunders of applause, and the plank was adopted by an overwhelming vote.

Of course it is impossible to say how many of the Mormon people in their hearts really believe in polygamy. It is certainly not uncommon to meet individuals who say that they do not believe in it, yet it remains true that the great majority of the official and dominant class in the Mormon Church are living in polygamy, that it is very generally taught as a doctrine, and that the manual which is put into the hands of those who go out as missionaries contains this teaching. It certainly remains a frightfully demoralizing element in the body of their beliefs. It will probably be removed only when the minds and hearts wherein it is cherished have been reached and changed by the nobler convictions and ideals of the Christian faith.

Mormonism is a very large lump, and as yet it has seemed all but impervious to the leaven which the Christian churches and schools have sought to mix into it. Nevertheless, it is a lump made up of human nature, and to despair of that is one of the few heresies really worth being concerned about.

The infallibility of the priesthood is the other great evil of Mormonism, and perhaps the greater of the two. In undermining that it would seem that we ought to have a special responsibility.

Our Congregational work in Utah has been along the two historic lines of teaching and preaching. The Home Missionary Society and Educational Society have found it advantageous to combine their forces in certain places by making one man pastor of the church and principal of the school in that place. Our progress, judged by statistics has been slow but the difficulties of the field have been very great. In the first place, there is the

difficulty of getting even a small nucleus to begin with. Sometimes it must be of necessity the teacher and such scholars as she may gather about her. In other places a small church can be organized. The importance of this nucleus cannot be overestimated. If a person wants to leave the Mormon church he has before him a difficult future, and he needs this nucleus to cling to. "I do not mean that he would be attacked by the Mormon people in any violent way, but in certain sections he would be made to feel extremely lonesome, and unless he has a few others of like mind and faith with himself, nothing short of the most heroic stuff will enable him to hold out.

There is no reason to withdraw any of the support now given to our schools and churches, but every reason why they should be reinforced and greatly encouraged.

Mr. Roberts has been turned back from Congress and an anti-polygamy amendment is under consideration, but even if it were adopted the work of moral suasion will be just as much needed as before. The ultimate regeneration of Utah will come, not through the legal process, but the leavening process. The hand of the law is useful in kneading the lump, but let it knead never so vigorously it is all in vain if it does not let in the leaven. The results of educational and pastoral work in Utah are not easy to estimate, much less tabulate—their best results are doubtless indirect—for instance, the public school system of the State undoubtedly came largely as an indirect result from the free Christian schools established here.

Our work is not to be measured alone by the number of persons who are pulled out of the Mormon church, but by the better standards and the purer influences which we may set to work within the Mormon people themselves. They will probably never be led to abandon the superstitious and abominable elements of their system until leaders are raised up among their own sons and daughters. Luther was born in the Catholic Church. The leaven must come from the outside; the leader will probably come from the inside.

The Stockton C. E. Convention.

By Solitaire.

It will rank among the best ever held in the State. In the first place, there was thorough preparation. The program was carefully planned and complete. Perhaps Stockton can not be classed as a religious city above others, but the people were well aroused and gave the Endeavorers a royal welcome. The streets were attractively overhung with banners, and the windows of the stores contained greetings of welcome. In looking at the displays in the various places of business one might easily imagine that the clothing, millinery, hardware and drugs had been spe-

cially imported for Christian Endeavorers. The pavilion where most of the meetings were held was roomy enough to accommodate the largest gatherings with comfort. The edifice is built in the form of a Maltese cross, with variations. It will seven thousand or more. As not more than four thousand were present at any service, there was no need of being crowded. It was extensively and beautifully decorated in purple and gold. It was not an easy auditorium to fill with the voice, but it was noticeable that very few speakers failed in this respect.

The committees appeared to be carefully organized and attended to business with an attention to be commended. And the usual admonition seen in places of trade, "If you do not see what you want, ask for it," was pressed upon all delegates and visitors at the convention. The hospitality everywhere was cordial and generous, so that the welcome was felt from the moment one bought his ticket. Even the railroad men along the way wore an unusual smile. And when the excursionists reached the station the reception committee was so numerous and smiling that all were made to feel at home at once.

This convention did not begin at the wrong end first. It did not strike twelve and drop off one or two numbers each session, to strike one or not at all at the last meetings. It began moderately. The weather in that city prompted the use of fans rather than the clapping of hands for exercise. But it was noted by many that, warm or cool, the enthusiasm of the thousands in the hall was touched and let loose by three topics especially—condemnation of the saloon, a better observance of the Lord's Day and loyalty to a "whole Bible." Whenever any speaker uttered wise and sound words on these topics, he was sure to know that he had touched the keen interest and sympathy of his hearers. What was more remarkable still was the fact that whatever might be the theme under consideration, and in every variety of exercise, prayer, sermon, address, song or report, the central word ever appearing with love and adoration was the name of Jesus Christ. It seemed as if all minds were turning with calm assurance to our Lord, as a place of refuge and peace in a time of disturbance and "readjustment," as men say. It would be a step in advance for the Christian hosts if in all of our general gatherings we could keep before us the name and power of the world's Savior as he was held up before the mind last week in Stockton.

The platform music prepared for the convention was varied and delightful. A chorus of two hundred voices, well drilled and admirably conducted, singing such anthems as "Praise Ye the Father," and "Send Out Thy Light," could not but send thrills of worshipful emotions through the vast audiences. The

Alameda County Union male quartet contributed greatly, not only to the enjoyment of the services, but also to the real effectiveness of the occasion. Their singing was so reverent, sincere and expressive that every listener was elevated in thought. Whoever made choice of the selections they rendered had a soul as well as a love for quartet singing.

The audiences were always eager to listen to hear the sweet voices of the Misses Mabel and Hazel Roberts. Still in the charm of young girlhood, their grace, dignity and sympathy with the theme of their song captivated all hearts. It was well the presiding officer interposed his protest to protect these young singers from being called to the platform too often by people who thought more of their own pleasure in these songs than of the strain upon these youthful voices in attempting to fill the great auditorium.

It is not often that a cornet deepens spiritual contemplation. It may stir to action; it may be useful in leading worship where singers of laggard notes need to be induced to quicken their steps; but in the cornet solos given by Miss Meek of Los Angeles there was something more awakening than sound or breath. Her beautiful instrument of gold was matched by tone and modulation that made her playing to be a message to the higher instincts of the soul. It must have been while some such instrumental music as hers was being rendered that somebody was aroused to give the world the one hundred and fiftieth Psalm. It was a wise plan not to have many solos rendered in that corner and nook-filled structure. It is a great strain upon the singer unless the vast spaces are well filled with people. But Mr. Elliot is to be commended for the way in which he gave his solo on Saturday night and overcame the difficulties of his part.

The highest kind of inspiration in a convention of this kind ought to come from the singing of the congregations. There is nothing like it. When thousands of voices blend and thousands of souls pour forth their praise and aspirations, in tunes and songs of suitable character, there is no music yet heard on earth to be compared with it. It was not so at Stockton. It is more than likely that the music we use is responsible for it. Gospel hymns have accomplished a great deal, but the fabric was too thin and frail to voice the tumultuous emotions of a great audience moved with the spirit of worship. There was volume and numbers and notes at the Stockton gathering, but it was very seldom when the music of the general singing rose to sweep like a tempest of purpose or the majestic advance of victory up towards the gates of heaven.

More can be said of the effect of the people themselves. Every man and woman ought

to go at least once a year to some great gathering where thousands of the most earnest hearts are brought together for the practical service of the Lord Jesus Christ. To fix resolution, to exalt purpose, to relieve care and to promote consecration, very few experiences will equal the contact with three or four thousand people listening with upturned faces to earnest speakers telling the story of revelation and of God's victories among men.

While one may have been specially interested in this feature of the convention and another in that, the "storm center" lay in the forceful presentation of great truths and the recounting of the onward march of Christian effort. Of course, the addresses of welcome were pleasing, and they lubricated the machinery at the start. It seemed as if everybody welcomed everybody and everybody responded to everybody, until we were in danger of falling into a chaos of general exchange of felicitation. But we happily escaped loss of identity and listened to the uplifting sermon of Dr. Hutsinpillar with great profit.

With this sermon on the first night the convention chariot really began its way over the road of three days of constant and varied services. There were three general themes occupying the several days. These were, "Fruit Bearing," "Discipleship," and "Glorifying God." All topics considered and all plans made held some vital connection with these larger subjects. The speakers in the pavilion stood upon a platform beautifully decorated with palms and ferns and other ornamental plants, while above their heads was spread as a canopy the American flag, forty feet in length. The attractive surroundings appeared to be helpful to both speaker and listener alike. First would come a short service of song and prayer. Then Dr. Temple or Dr. Adams or some other would step before us to ring out the inspiring truth of God concerning "Knowledge through Duty," or "The Uplifted Christ." Then a series of short addresses upon the "Essentials of Discipleship," or "Practical Discipleship." Here our thoughts would be turned to some suggestive hints upon the "Value of Communion with God," or of "Bible Study," or of "Generosity," or of "Love." Then we would hear about the various ways in which the Endeavorers were at work for the Master all about our State. One could seem to see the busy hosts everywhere engaged in leagues and missions and coffee clubs, if by all means they could "save some." So the convention went on talking, preaching, singing, planning, reporting and giving. Of course the only Puddefoot was there. He caught us all up in his whirlwind of mirth, pathos and fire, carrying us wherever he chose, as he spoke of a larger consecration of ourselves and possessions to the work of Jesus Christ. Whoever has not

listened to this missionary of the church has not been charmed with untrammelled eloquence pouring out the sympathetic love of a surcharged heart.

Before we realized it the Sunday came. That was the great day of the feast. Like that earlier occasion, it was plain that Jesus was in Stockton then as at Jerusalem before. His call was as pronounced and startling to some, if not to all. Who can forget that gathering at the Central Methodist church in the early morning, when ex-President Merrill led the Endeavorers in a subdued service of praise and prayer. Afterwards little groups here and there, wherever they were stopping, gathered in a family worship. Who was not stirred at the California Hotel, as one after another remembered in prayer the absent home friends, the old people who were lonely at home, the wanderers from our Christian circles, the "shut-ins," and the stay-aways, to whom our hearts go out? As soon as these prayer circles dispersed that morning, then away the Endeavorers scattered to churches all over the city, to carry the atmosphere of their own eagerness to the workers on these different fields. All pulpits were occupied by visiting ministers, and many others took some part in the services, to add to the interest and variety of the day. In the afternoon the meeting for men only was well attended; for young people at one of the churches and for parents and children at another. So the day rushed on full of movement and life and inspiration, until the evening hour saw the crowds flocking to the pavilion for the closing service of the convention. Pouring in at every door the thousands came, until a sea of interested and expectant faces looked up to the platform to greet every exercise of the evening. It was long after ten o'clock when the last thrilling service of consecration took place, when the thousands of Endeavorers clasped hands around their newly-elected officers and, looking up into the face of God, they sang the hymn devoted to that hour of devotion, outlook and separation: "God Be with You Till We Meet Again."

The real spirit of those who went to Stockton was best seen, perhaps, in some of the special meetings. "The Quiet Morning Hour," held in one of the churches at 7:30, was well attended, even when many must forego their first meal to be present. The hour for Bible study, also at an inconvenient time in the morning, was indicative of a very earnest purpose, both by the unusual numbers present and the interest shown in the work.

Although our Stockton friends were so full of welcome and generous nature that they wanted twice as many guests as they had, the one thousand strangers who did put in an appearance spoke well for the sincerity and exalted purpose of the Christian Endeavorers of

California. Every one became weary; every one would have changed something on the program; every one suggested some improvement for the next convention; but every one knew that he had attended a great convention at Stockton.

Stockton Nuggets.

The moral hero is worshiped, even to-day, more than the military hero.—[Chairman Ross in his address of welcome.

True religion is not hopeful of what it can get, but of what it can give.—[Rev. Mr. Sink, in responding for the churches of Stockton.

As Christian Endeavor was born in Maine, we must expect that Endeavorers will believe in stringent temperance legislation.—[Dr. Temple, in his response for the visitors.

Everything that is good in this world is from God and is the heritage of the Christian.—[Dr. Hutsinpillar, in the opening sermon.

The world does not need more men, but more man.—[Rev. Raymond C. Brooks, in his address on "The Christ Standard of Consecration."

The Bible in Knox, Milton and Shakespeare lifted England up; Voltaire without the Bible pressed France down.—[Dr. G. C. Adams, in his address, "The Uplifted Christ."

The saloon fattens on the social craving which we have neglected.—[Miss Angier, in her address on "Coffee Clubs."

The Christian is not a seedling in God's garden, but the best grafted and cultivated fruit.—[Dr. Hutsinpillar.

A Murderous Sea Flower.

One of the exquisite wonders of the sea is called the opelet, and is about as large as the German aster, looking indeed very much like one. Imagine a very large double aster, with a great many long petals of a light green color, glossy satin, and each one tipped with rose color. These lovely petals do not lie quietly in their places, but wave about in the water, while the opelet clings to the rock. How innocent and lovely it looks on its rocky bed! Who would suspect that it would eat anything grosser than dew and sunlight? But those beautiful waving arms, as you call them, have uses besides looking pretty. They have to provide for a large, open mouth, which is hidden down deep among them—so hidden that one can scarcely find it. Well do they perform their duty, for the instant a foolish little fish touches one of the rosy tips, he is struck with poison as fatal to him as lightning. He immediately becomes numb, and in a moment stops struggling, and then the arms wrap themselves around him and he is drawn into the huge, greedy mouth, and is seen no more. Then the lovely arms uncloze, and wave again in the water.

Virtue is the only nobility.—[Seneca.

The Sunday-School.

Notes by Prof. John H. Kerr, D.D.

Death of John the Baptist (Mark vi: 14-29).

LESSON XI. June 10, 1900.

GOLDEN TEXT.—*"Be not drunk with wine, wherein is excess; but be filled with the Spirit"* (Eph. v:18).

Introduction.

Parallel Passages: Matt. xiv: 1-2; Luke ix: 7-9.

Date: Spring of 29 A. D.

Place: Machaerus, the castle of Herod, situated in Perea, nine miles east of the Dead Sea.

Since the Last Lesson: The present lesson seems to follow closely upon the last.

The death of John the Baptist was an important event in relation to our Lord's ministry, just as his imprisonment had been. It has already been noted in these lesson studies that the arrest of John and his delivery into Herod's hands were probably accomplished by the Pharisees. That move was part of a scheme whereby they evidently proposed to dispose of both John and Jesus. As soon as John was delivered up, Jesus immediately withdrew into Galilee and began his ministry there.

It was no longer safe for him to remain in Judea, for the Pharisees, having disposed of John, were planning to put an end to Jesus and his work.

Immediately after hearing of John's death, the twelve returned to Jesus from their mission, and Jesus withdrew with them across the lake. John's death was directly prophetic of his own, and no one knew better than he what he himself had to expect. The death of the forerunner foretold the death of him whose forerunner he was. The next day took place the feeding of the five thousand, and then the day following the sermon on the Bread of Life was preached in the synagogue at Capernaum. Then began the second part of the Galilean ministry of our Lord, a period in which he avoided the crowds and spent the time in the direct training of his disciples for their future work.

Critical Notes.

V. 14. This king was Herod Antipas, who inherited from his father, Herod the Great, Galilee and Perea. He was a notorious profligate, spending the time rather in the pursuit of his own pleasures than in attending to the affairs of his tetrarchy. It is not surprising that he should at this juncture for the first time have heard of Jesus' work. His guilty conscience could think of no one able to do such works, but John, whom he had put to death. Accordingly, he affirmed that the miracle-worker could be none other than John, risen from the dead.

Vs. 15, 16. Misunderstanding Old Testament words many supposed that Elijah him-

self would reappear on earth. Others considered Jesus one of the prophetic order. Herod, however, adhered to his idea that he was none other than John, whom he had beheaded.

V. 17. John's ministry had been carried on in Jordan Valley and probably on the Judean side. Herod could not arrest him unless he should come into Perea or Galilee. The Pharisees served his purpose by betraying John in Herod's hands. The king had enticed Herodias, the wife of his brother, Herod Philip I, to leave her husband, and live with him. This had been done at a time when he was his brother's guest. Such a breach of right received its proper denunciation from John. Herod accordingly was glad to silence John's public utterances by shutting him up in prison.

V. 18. Herod's act was a direct transgression of the law. And this is just what John had repeatedly said. The words imply that the rebuke had been administered directly to Herod.

V. 19. Naturally Herodias resented John's words. An angry, wicked woman, she would be content with nothing less than his death. But Herod would not permit her to carry out her wish.

V. 20. Herod was deeply impressed by the character of John. There was enough of the Jew in him to lead him to go carefully in his treatment of a prophet, for such was his estimation of John. The expression "and observed him" should be rendered as in the R. V., "and kept him safe." And while John was in prison, his words apparently had no little influence upon Herod. "When Herod was in the presence of John he was much affected by his mysterious personality, his thorough conscientiousness and the holiness of his utterances. It often happens that weak and vacillating natures greatly admire a consistent and resolute character."

V. 21. "She imagined that Herod's birthday would be a convenient day for a royal party, and by some strategy, through ambitious, civil, military, or social leaders, she could bring to pass the great desire of her heart, the removal of this bold and troublesome preacher."

V. 22. During the banquet, and doubtless after Herod and his guests had become intoxicated, Salome, the daughter of Herodias, came in and danced before them. It was a shameless performance. The princess lowered herself to the level of a dancing girl. Forgetting all maidenly reserve, and heedless of the shame of her act, she aimed only to secure the favor of the maudlin king. Herod, in turn, disregarding the shame, was pleased by the affair, and with kingly prodigality promised to grant her utmost desire.

Vs. 23, 24. The promise was confirmed by an oath. Then the girl conferred with her mother. How low her mother had fallen was

evident in a moment by the demand she directed her daughter to make of the king!

V. 25. That the daughter was of a like character to the mother was evident by her immediate acquiescence. Without the slightest hesitation she made her demand.

V. 26. The request sobered the king in a moment. He was caught in a trap and he recognized that fact. But not knowing that some promises are better kept in their breach than in their fulfillment, he was not brave enough to decide aright.

V. 27, 28. How strange an ending to a life that had played such an important part in the world's history! While the revelry was going on in the palace, the executioner soon performed his grim work in the prison beneath.

V. 29. The devotion of John's disciples was manifested by their tender ministrations to the poor, headless body. Then how natural for them to hasten with the sad news to Jesus (Matt. xiv: 12).

Some Practical Truths from this Lesson.

1. Crimes seldom go singly. One leads to another.
2. Drunkenness has always been the companion and inspiration of crime.
3. The best person to whom to tell our griefs and trials is Jesus, our Savior.

The Warm-Hearted World.

The last time that Frances E. Willard spoke to a Washington audience she told of a Chicago botblack who, with his kit on his shoulder and a package of newspapers under his arm, stopped at the call of a man with a club foot. He worked away at the man's shoes, giving them as fine a polish as he could, and, when the job was done, the man threw him double pay, saying, "No change; I made you more work than most folks do."

Quick as a flash the little fellow handed back half the money, saying, with eyes full of earnest sympathy: "Oh, mister, I couldn't make money out of your trouble."

Not far from Washington there lived a boy who has to bear the heavy burden of deformity, but so bravely does he bear it that he is the very heart of his home, the brightest and cheeriest and most helpful one in the household.

A while ago he went out and hunted up a situation for himself so that he might pay his share of the family expenses.

Somebody asked him, "Don't you find it rather disagreeable, going about as you have to now?"

He looked up with his bright, flashing smile, and answered quickly, "Oh, no; everybody is kind to a fellow in my fix," with a slight gesture towards his back.

There is plenty of love and sympathy in the world, after all, if our eyes are open to see them — [Texas Christian Advocate.

Christian Endeavor Service.

By Rev. J. H. Goodell.

Lives that Lift. (Luke xiii: 20, 21.)

Topic for June 10th.

A very interesting and helpful study of the teaching of Christ is to read the four gospels with notebook and pencil at hand and record every separate use our Lord makes of material facts to direct the mind to the higher truths. As we read on page after page, write down his allusions until every reference is at hand. Then arrange and classify them with chapter and verse noted. After this has been done carefully cultivate the habit of studying the facts he uses as you go about in the world, and thus you will find yourself thinking his thoughts after him. We have a great deal to say about original thinkers. There is only one original Thinker. You and I will do vastly more good in the kingdom of God by carefully possessing ourselves of his thoughts and accurately giving them to our fellows than by all the "original" thinking we may be able to invent. Original thinking on religious lines has been the cause of great havoc, from Eden's days to this.

* * *

To learn well the lesson of our Scripture reference we must first look upon the scene. It is the Sabbath and in the Jewish church. A very religious congregation is there, but some very wrong ideas have grown up in their minds. One of these was regarding the proper manner of keeping the Sabbath. Adroitly and with emphatic language he points out the fatal defects of their original thinking on this point, putting his critics to shame and filling the hearts of the multitude with rejoicing. While his audience is recovering from this excitement, Jesus illustrates the secret of power in the kingdom of God by two similes, the mustard seed and the leaven. For their effectiveness in producing the results noted, both of these depend upon the germ they contain. The mustard seed might be as large as a house, but it would not produce a tree that a mosquito could find if it did not possess the germ; and the leaven might be used by the barrel: if the germ is wanting, the product would be brick-bats and not bread.

* * *

So, in thinking of our topic to-day, and in studying how we can have a life that lifts, we need to look out that the germ of power is there. Our sermons and our addresses and our articles in print often look like big seeds, but the germ is wanting. They look as if they ought to produce a great tree. We fondly anticipate that the tree may attract whole flocks of birds. But, alas! the tree does not appear, and the restless birds of human thought find no lodging place.

We organize some large enterprise like a

cook who prepares for a great baking. We put money and time and any amount of running about into that effort. We light the fires of eloquence and apply the heat of personal influence; but the whole concoction remains a lump of unleavened dough. What is the trouble? We have not made sure that the germ is there.

* * *

When we recall to our minds the great men of science who have lived and toiled in the world of experiment; when we think of the vast laboratories connected with our institutions of learning and our manufacturing enterprises, it is very suggestive to remember that not one of them could actually produce the germ of the mustard seed! We can measure our wheat crop by the millions of bushels and load our fleets with the grain and send them over all seas, employing an army of men in their handling. But fleets and armies and acreage can not bring into being a single yeast-germ. We know more about these germs than that audience in the synagogue did; but we are as powerless as they to bring the germ into being. We can photograph it and portray on canvas a colored enlargement of it; we can arrange the conditions which will multiply its production a million fold; but its infinitesimal life is beyond our skill.

* * *

Lives that lift, therefore, are lives which are made powerful by God himself. No thought uttered or put upon the page lifts unless it has the germ of spiritual life. None of us needs original thinking so much as he requires the original Creator. Spiritual germs for their production demand right conditions no less than the germ that makes the mustard seed productive of the tree. We lift people around us so rarely because we violate the conditions under which the germ of power can be developed. We work too exclusively with the seed; we depend too much upon kneading the dough; we keep our thoughts too busy with ourselves. But lifting power is God in us; "for it is God which worketh in you both to will and to work, for his good pleasure."

* * *

Christian Endeavorers, we ought to ask less whether this or that is wrong or not. We must hasten beyond that point. Our daily inquiry is, "What is the most powerful life I can live? What kind of social life, what advantage of Christian culture, what expenditure of energy will best open my soul, my example, and my efforts, to that divine germ which will first lift me and with me lift lives that I touch?" The man of the world "has an eye to business," we say. His perceptions, his scrutiny, his mental criticisms and his power of observation are continuously in exercise to discover and secure opportunities of increase. Likewise, if we are to lead lives

that lift, it must be a fire within us. Between books to be read, between the social engagement and the religious gathering, between the Sunday of culture and the Sunday of self-indulgence—between *any two choices*, the query must be: "What will best—most surely—quicken me with that spiritual germ that gives me the lifting power among men?"

The New Mormon Movement.

Cupidity is said not to be the moving consideration. The president of the Mormon Church, Lorenzo Snow, though a man far advanced in life, being about eighty-five, is yet strong and vigorous, full of fire for the success of "the kingdom." He was an associate of Joseph Smith and is in strict harmony and deep sympathy with Smith's ideas and purposes. One of these was that Independence, Mo., should be the seat of the "latter-day-kingdom," where the grand central temple should be built, where Zion should be established, and from which the "radiance of light and truth" should issue for the salvation of mankind.

By reason of the violence of the people of Missouri in expelling the "saints" from the State in Joseph Smith's time nothing came of this "divine decree." The saints went to Illinois; thence to Eastern Nebraska, and from there on to Utah, where for nearly fifty-three years now they have done their work. But Zion is too distant from the centre of population. It is necessary, hence, to take a new step, viz., to relocate in Independence, Mo. Two things will be accomplished by this: the seat of ecclesiastical government will be a thousand miles farther east, and near the centre of the nation, on the one hand; while on the other hand, this will be a fulfillment of Joseph's prediction.

This transfer of the central stake to Missouri can not be made without money. Indeed, what can be done without money in our day! Here then we have the motive for the extra pressure put upon our neighbors for a fuller tithe than they have paid in many years.

The matter, too, is urgent. The president of the Church has reached that stage in life where a decline may set in at any time and he be hurried from this mundane sphere, and so not have the privilege of bringing to fruition the "great prophecy" of his illustrious predecessor and brother-in-law—for Snow's sister, Eliza R., had the distinction of being the prophet's first plural wife.

No one is supposed to know the secret of the "new movement," or, if knowing, to make it public, for the word must issue from the head of the Church first of all. Still, the secret is out, and the people are feeling its practical application, and large response is being made.

N. E. Clemenson.

Logan, Utah.

Home Circle.

Mothers of Heroes.

"One more embrace! then o'er the main,
And nobly play the soldier's part."
Thus speaks, amid the martial strain,
The Spartan mother's aching heart.
She hides her woe,
She bids him go,
And tread the path his fathers trod.
"Who fights for country fights for God."
Helpless to help, she waits, she weeps,
And listens for the far-off fray.
He scours the gorge, he scales the steeps,
Scatters the foe—away! away!
Feigned is their flight.
Smite! again smite!
How fleet their steeds! How nimbly shod!
She kneels, she prays: "Protect him, God!"
The sister's sigh, the maiden's tear,
The wife's, the widow's, stifled wail—
These nerve the hand, these brace the spear
And speed them over veldt and vale.
What is to him
Or life or limb
Who rends the chain and breaks the rod!
Who falls for freedom falls for God.
And should it be his happy fate
Hale to return to home and rest,
She will be standing at the gate
To fold him to her trembling breast.
Or should he fall
By ridge or wall,
And lie 'neath some green, southern sod—
"Who dies for country sleeps with God."

—*The Independent.*

Whitewashing for God.

There was one righteous man in Ortonville. There may have been more; but of this one we are certain.

At first sight you would perhaps be surprised when he was pointed out to you as "the best man in town." But the town was small, and really, when you knew him, you would say, "Ah, well, even if he is the best, there is plenty of room left for the others to measure up." For Miles Cornish was a giant—every way. It is of his spiritual size we write.

Here, then, is his portrait—the portrait of the outer man: Tall, thin, sprightly; light hair, blue eyes, teeth to make a dentist smile—or frown; firm, pleasant lips, voice so merry you smiled, however commonplace his words.

As for his spiritual portrait it has never been taken—on earth. Snapshots, it has been true, have been taken. You cannot get a good picture of a giant with a small, cracked camera. Human cameras are ever small and imperfect. But here is a snapshot:

Dressed in white overalls, splashed from head to foot with kalsomine, singing as he went, Miles swung down the village street. He had been standing all day, his whitewash brush jollily flap-flopping on walls and ceilings. He was tired, for he had worked through his noon hour and past the "quitting time." No one had asked him to do this. But he had heard that a man with a sick wife was

to move into the house where he was at work, that the small hotel was comfortless, and the sick woman in need of the quiet of her own rooms. Ordinarily, the work would have taken a day and a half. Miles' employer was in no hurry, but the workman worked from five in the morning to eight at night, finished the job, stopped at the hotel to tell the sick woman's husband that the house was ready for them, and to ask, since he—Miles—was, in one sense a neighbor, if he could help them in any way. The pay for the extra time of the day's work the whitewasher dropped into the hand of an old man who was shuffling along the road.

"What, Miles? No, no, boy. You work hard for your money. See, I have a little left from what you gave me before."

"That's all right, grandfather. That's some extra money. That'll do to go on the account of the days when you worked all day and I was too little to do more than eat the food that cost so dear. We must even up things in this world."

Miles hurried on.

"Bless the lad," muttered the old man. "He's queer, but he's got the soul of a white angel. Anybody'd think I was really his granddad. Now, who ever heard of a young man evenin' things up that way? Most young fellows think the world owes them a livin'. Bless the lad! If I get to heaven, it'll be because he made the way light for me, and—if they'll let me—I'll speak a good word for him. But maybe—maybe they know him better'n I do. Bless the lad!"

"The lad," already forgetting what he had done, was hurrying on. His was the kind of haste that has no selfishness about it. It is the haste born of freedom from care; light-heartedness and readiness for the next thing—rest or work or prayer.

At the door of a cottage a girl of fifteen was standing. She had been crying. At the sight of Miles walking toward her, her face brightened. She did not know him very well. She only knew that he was "a good man." To have a good man pass near is enough to make a woman's face brighter.

"Good evening, Miss Jennie! How is the mother getting on?" Miles' sharp eyes had seen the tear flush on the girl's face, and he stopped.

"She is coming home from the hospital in the morning."

"Oh, that is good! Home is a good place."

The girl's lips trembled. "This isn't a good place for mother."

"Why, child?" She was indeed a child before this man, who stood six feet two in his stockings.

"It's so dingy and dirty. How can I clean it, when I work all day? If father finds me cleaning at night, he beats me. I don't know why."

Miles Cornish stood still. He was thinking. These were the words that were passing through his mind: "A cup of cold water." That means to give people what they need. This little sister needs the help of a strong man. Miles Cornish, here's your chance!"

The girl was looking at him curiously. Many people looked at him that way. It was because they seldom saw a face that shone with unselfish devotion and pure delight in doing good.

"Jennie, run in and make me a cup of coffee. Have you bread in the house? Very well. In twenty minutes I will be back with some fresh whitewash. Then, I want a bit of supper. By morning your house will be clean—walls and ceilings. What say you?"

"O Mr. Miles! But you are tired."

"Tired? Me? Bless you, there is all eternity to get rested in. If your father comes in, tell him Big Miles is coming to see him."

All her care turned to gladness, the girl hurried in. In twenty minutes more he had swallowed his hot coffee and was putting up his ladders and boards. In still five minutes more his brush was going flip, flop, flap, while Jennie watched and blessed him with thanks of a good, tired little heart.

The poor, drunken father staggered home and fell prone across the floor in a whisky sleep. Miles picked him up, carried him out to the woodshed, covered him up with some old horse-blankets and left him there.

The cottage was very small, and Miles' big brush did rapid work. The smoke, the grease spots, the fly specks were disappearing by magic. When the last flap of the brush had been given, Miles looked around. Jennie was scrubbing in another room.

"Poor little fly," said the big man. "Factory all day, a sick mother, a father who can not behave himself. I wonder what God gave me these big hands for?—Miss Jennie! Give me that brush. Did you ever see a man scrub? Child, how white you are! Tell you what to do: You just scamper home to my mother and let me stay here to-night. Come, now, hurry along. Mother is lonely and so are you. Let her tuck you away. I'll keep house till morning."

Every one obeyed Miles. Jennie was too tired to scamper, but she made all haste, leaving the little cottage to the care of the giant. What was it the angels saw, looking down that night for some new good record to write in the great books of heaven?

They saw a man in white overalls, down on his knees, scrubbing, rubbing, cleaning. They saw a man who had been up since four, polishing little panes of glass by the light of a kerosene lamp. They saw a giant sweeping, brushing, dusting, polishing. At daybreak they saw a man kneeling in a woodshed, beside a sleeping drunkard, praying in whispers, as

children pray. They saw a soul so white that all heaven rang with a song of joy.—[Texas Exchange.

Keep Still.

Keep still! When trouble is brewing, keep still; when slander is getting on its legs, keep still; when your feelings are hurt keep still till you recover your excitement at any rate. Things look different through an unagitated eye. In a commotion once I wrote a letter and sent it, and wished I had not. In my later years, I had another commotion and wrote a long letter; but life rubbed a little sense into me, and I kept that letter in my pocket against the day when I could look over it without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I leaned to reticence and eventually it was destroyed.

Time works wonders. Wait till you can speak calmly and then you will not need to speak, may be. Silence is the most massive thing conceivable sometimes. It is strength in very grandeur. It is like a regiment ordered to stand still in the mad fury of battle. To plunge in were twice as easy. The tongue has unsettled more ministers than small salaries ever did or lack or ability.—[Burton's Yale Divinity Lectures.

Life Hints.

Find your purpose and fling your life out to it. Try to be somebody with all your might.

What is put into the first of life is put into the whole of life. Start right.

The first thing to do, if you have not done it, is to fall in love with your work.

Don't brood over the past nor dream of the future; but seize the instant and get your lesson from the hour.

Necessity is the priceless spur.

Give a youth resolution and the alphabet, and who shall place limits to his career?

Don't wait for extraordinary opportunities; seize common occasions and make them great.

A great opportunity will only make you ridiculous unless you are prepared for it.

The lucky man is the man who sees and grasps his opportunity.

The world always listens to a man with a will in him.

The man with an idea has ever changed the face of the world.

There is nothing small in a world where a mud creek swells to an Amazon, and the stealing of a penny may end on the scaffold.—[Success.

"God's eternal thought moves on His undisturbed affairs."

Good Neighborship.

"HOW MUCH

Do I owe the world?" is a fair question for each of us to ask; not "How much does the world owe me?" Some say, "The world owes me a living and I am going to have it." That is the cause of much of the misery of the world. Selfishness in a few causes, wretchedness in many. However, we are in debt to the world from the moment we are born until death claims us as his own. We are indebted to our parents, to the mother who suffered for us and whose undying love follows us all through life, to the father, whose fatherliness is a benediction, who provides for our wants, the home, the food, the start in life; to the Church for what it has done to make the world worth living in; to our country for its free institutions; to the heroic dead who gave their lives to purchase our freedom; to the men of thought and action who have devoted themselves to the solution of the grave problems of life. We owe it to all these, and to more, that we live purely and generously and nobly, in the fear of God. But, besides these debts we owe mankind our love; we owe it to man because he is man, no matter what his birth or nationality or education may be; he has the same joys and sorrows, the same cares and trials, the same hopes and fears, the same weaknesses and temptations, the same struggle to live and keep honest and true that each one of us has, therefore he has claims on our sympathy, our love, our impulses of generosity. The earth would be unendurable were it not for love. Then there is our debt to the weak and poor, because they are weak and poor. To give to these from our abundance is not charity, but the payment of just dues. "We that are strong ought to bear the infirmities of the weak" is the law of God's Word. There is less charity in the world than the world deems. For the most part more true charity is shown by the weak and the poor to the strong and rich for their lack of sympathy and appreciation of their suffering than the strong and rich show toward their less fortunate brothers. I believe if we recognize these debts we will be better satisfied, and that this is the true way to look upon life. If we could look through the eyes of Jesus at the world we would see, not opportunities to enrich ourselves, but a burdened humanity, calling for help; neither would there appear temptations and lives of ease and self-centered interest, but a deep and undeniable appeal to a career of unselfish endeavor, such as Jesus lived.

HOW, THEN,

Can we be good neighbors? Jesus has illustrated the means by the parable of the Good Samaritan, which is a parable for all ages, all men, all places. If a man needs you, help him, no matter who he is or where he is. Put

yourself in his place for a moment; look at the situation from his standpoint; how would you, in his condition, have people act toward you? Then do unto him as you would that he should do unto you, were the circumstances reversed.

IT COSTS

Something to be a good neighbor. All good things cost. The Good Samaritan was out of time, labor, pocket, in caring for the wounded man; and what had he gained?—the love and gratitude of a helpless man; yes, and more—the testimony of a good conscience. In this world of sorrow there are many thieves, many robbers, many perilous roads along which at times we all must journey. We can not tell when or where we are to be waylaid and robbed, some of their money, some of their good name, some of their friends; there is, therefore, a need of neighborliness. Must I be a Good Samaritan then? you will ask. Yes, if you would follow Jesus. Must I take the road that leads from Jericho to Jerusalem? Yes, for that is the road Jesus would take. Am I called upon to make sacrifices of time, and labor and money? Yes, for the sorrows of humanity are so great and so many that all and the best of these you have to give will be demanded to meet the needs.

A Serenade of Wolves.

While making these notes among the animals of the Washington Zoo, I used to go at all hours to see them. Late one evening I sat down with some friends by the wolf-cages, in the light of a full moon I said, "Let us see whether they have forgotten the music of the West." I put up my hands to my mouth and howled the hunting-song of the pack. The first to respond was a coyote from the plains. He remembered the wild music that used to mean pickings for him. He put up his muzzle and "yap-yapped" and howled. Next an old wolf from Colorado came running out, looked and listened earnestly, and raising her snout to the proper angle, she took up the wild strain. Then all the others came running out and joined in, each according to his voice, but all singing that wild wolf hunting-song, howling and yelling, rolling and swelling, high and low, in the cadence of the hills—

"They sang me their song of the West, the West,
They set all my feelings aglow;
They stirred up my heart with their artless art,
And their song of the long ago."

I will not faint, but trust in God,
Who this my lot hath given;
He leads me by the thorny road,
Which is the road to heaven.
Tho' sad my day that lasts so long,
At evening I shall have a song;
Tho' dim my day until the night,
At evening-time there shall be light.

—Rossetti.

Our Boys and Girls.

Intra, Mintra, Cutra, Corn.

Ten small hands upon the spread,
Five forms kneeling beside the bed;
Blue-eyes, Black-eyes, Curly-head.

Motherly Mary, age of ten,
Evens the finger tips again,
Glances along the line; and then—

*"Intra, mintra, cutra, corn,
Apple-seed and apple-thorn,
Wire, brier, limber lock,
Three geese in a flock,
Ruble, roble, rabble and rout,
Y, O, U, T,
Out!"*

Sentence falls on Curly-head;
One wee digit is "gone and dead,"
Nine and forty left on the spread.

"*Intra, mintra,*" the fiat goes;
Who will be taken, nobody knows
Only God may the lot dispose.

Is it more than childish play?
Still you sigh and turn away,
Why? What pain in the sight, I pray?

Ah, too true: "As the fingers fall,
One by one, at the magic call,
Till at last chance reaches all;

"So in the fateful days to come
The lot shall fall in many a home
That breaks a heart and fills a tomb."

"True, too true. Yet hold, dear friend;
Ever more doth the loss depend
On Him who loved, and loves, to the end.

"Blind to our eyes, the fiat goes,
Who will be taken, no mortal knows,
But only Love will the lot dispose."
Now are the fifty fingers gone
To play some new play under the sun—
The childish fancy is past and done.

So let our boding prophecies go
As childish, for do we not surely know
The dear God holdeth our lot below?

—Selected.

Be Content.

Long, long ago a robin and a butterfly talked over their troubles one day.

"How much nicer it would be to live in a house, as men do," said the robin. "There's a black cloud in the sky, and I'm sure it's going to rain. I'll have to cuddle up under the leaves, and my feathers will be damp. I fear I'll take cold and lose my voice."

"I have to hide away, too, when it rains," said the butterfly. "Twould be a great pity if the water washed off my lovely powder, and a big shower might drown me."

Miss Butterfly was quick-witted. "Why not go to live in that house now? The window's open." And she flew in at once. The robin was more cautious. He lighted on the window-sill, and peeked around. "I don't see any place for a nest."

"Pshaw! You don't need a nest in a house,"

said his gay little friend. So Master Robin flew in and perched on the first thing he found, which was a book; but he looked homesick. Miss Butterfly fluttered to a quill-pen and made believe it was a flower.

Pretty soon there were sounds and the robin listened as hard as he could.

"O papa!" a child's voice said. "Look there! Sh-sh! Keep still! You'll scare them! What a beautiful butterfly for your collection! And, papa, mayn't I have the bird in a cage? I'd like a robin with my canary."

A man's voice answered low: "Run around outside, deary, and close the window softly, so they can't get out."

Master Robin's brains were wide awake now. He spoke quickly: "That man's an enemy—well, I can't say it, but he's crazy on insects, and he'll stick a pin through you, my lady. And that girl thinks she'll put me in a cage! I guess not! Let's fly!"

Out they flew, just as the little maid's hand touched the sash. They heard her cry of disappointment as they dashed by her.

"O papa! they went out like a flash; and they's both gone!"

But Master Robin and Miss Butterfly laughed happily to be out again in the free air. The black cloud was gone, and the warm spring sun was shining on the garden beds of crocus and hyacinths. How beautiful it was out of doors! Living in a house was not compared to it.

"Better be content where our Maker meant us to live," said Miss Butterfly. A wise afterthought of the highy-tighty little creature!—
[Sunbeam.]

Our Neighbors.

Somebody near you is struggling alone
Over life's desert sand;

Faith, hope and courage together are gone:
Reach him a helping hand;
Turn on his darkness a beam of your light;
Kindle, to guide him, a beacon-fire bright;
Cheer his discouragement, soothe his affright,
Lovingly help him to stand.

Somebody near you is hungry and cold;

Send him some aid to-day;
Somebody near you is feeble and old,
Left without human stay,
Under his burden put hands kind and strong;
Speak to him tenderly, sing him a song;
Haste to do something to help him along
Over his weary way.

Dear one, be busy, for time flieth fast;

Soon it will all be gone,
Soon will our season of service be past,
Soon will our day be done.
Somebody near you needs now a kind word;
Some one needs help such as you can afford;
Haste to assist in the name of the Lord,
There may be a soul to be won.

—Selected.

"The debt of love is a measureless debt, an undeniable debt, a blessed debt."

The Congregational Congress in Detail.

(Continued from page 8.)

Prof. Lloyd cited cases of persons driven to atheism in Christian colleges, and said that any young man who wanted to find Christ could find him in the university.

Rev. W. W. Scudder thought that it would be unfortunate if we went away thinking that these educational forces were antagonistic. And it seemed to him that the eagerness in universities for Christian influences opened up to the churches a great opportunity. He stated that his life here about the bay had given him a hearty appreciation of the University of California, and that there was reason for such appreciation of other universities.

The Rev. Dr. Willey stated that there was here a remarkable condition, one never anticipated some years ago. We must take it as it is. He rejoiced that Christian influences were what they were in the University of California. We ought to utilize the movement. He expressed the hope that those who were to live and do the work of the next fifty years would take hold of these Christian agencies and make them more and more a power in bringing men to Christ.

The fine address by President Wheeler of the State University, given on Friday evening, on "The Qualifications of the Teacher," fittingly closed the part of the program relating to education. It was full of the Christian spirit, and held up the Christian teacher as the ideal teacher.

TWO NOTABLE PAPERS.

One was by Rev. R. C. Brooks of Oakland, on "The Bible We Use." We give it in large part in this issue of *The Pacific*. Some illustrations which have been omitted weaken it, perhaps, but the spirit is there and will not fail to impress all who read it.

A discussion which arose over this paper was largely concerning things foreign to it, even the lady who precipitated the discussion stating afterward that she was delighted with the thought and spirit of the paper.

The paper by the Rev. Dr. W. C. Kantner of Salem, Oregon, on "The Christ We Preach," made a profound impression. We have given large extracts from it; but the paper should be read in its entirety to be thoroughly appreciated.

WORK OF CHURCH IN WINNING SOULS TO CHRIST.

The Rev. W. G. Puddefoot of Boston, Field Secretary of the Home Missionary Society, led in the consideration of this subject. Mr. Puddefoot referred to the vast number of educated people in church congregations and said that there must be ability and scholarship in the pulpit. He had learned, he said, that the fountain of perpetual youth was found

in getting near to Christ. Higher criticism hadn't weakened his faith and never could. "I don't care if there are forty Isaiahs. The more the better. Wish we had forty of them on deck now." Mr. Puddefoot, in the course of his remarks, expressed commendation of all methods with energy and consecration back of them. "God is never without prophets. When any true man of God stands up to speak of Him it is God speaking through a prophet, even though it be in the nineteenth century."

Speaking on "Present and Future Methods of Evangelism," Rev. J. L. Maile, Superintendent of Home Missions in Southern California, said: "The evangelism which God can bless to-day will date back to the apostolic kind." On such evangelism rested the progress of the church all down through the centuries. A home evangelism, a church and a community evangelism, were emphasized. Catechetical instruction was regarded as of high importance. Decision Day was recommended.

In a paper on "Sources of Power," Professor Nash of Pacific Theological Seminary said that goodness, first, last and altogether, was vital. Weakness at any point fatal. Man under obligation to make the most of himself spiritually, and he who longs to have men bend to his influence must unlock all his unused energies. A closer communion with God was urged. The spiritual life of God's people was said to be below the plain of power. "The people of God have much, but they need more." Earnest thinking, earnest meditation, not musing, needed; then our churches would have fewer puny Christians. The Pacific hopes to publish a part, at least, of this valuable paper.

In the discussion Superintendent Clapp of Oregon emphasized the consecration back of method as the vital thing. Rev. J. Bushell of Washington thought that the preacher needed to get closer to the people—more into their sympathies. "The great problem is how to get hold of men to help them. A practical study of slum missions would do many a pastor a world of good. Rev. J. R. Knodell spoke of the pain and sorrow in the world, all about us. If we have been living in the sunlight of heaven, in communion with God, then shall we have power in the midst of all this need. Dr. Pond lamented that there was not more prayer in the Congress. C. R. Brown did not regard it as a prayerless convention; nor was he pessimistic as to the growth of the church. "We are winning men to Christ, and are going to win them right along." Here was set forth the value at present time of personal effort, and it was declared that the most useful and faithful Christians are nowadays brought into the church by this method. Work among the young was commended as perhaps the most important work of to-day. Rev. F. J. Culver gave testi-

mony in effect that in Southern California revivals the fruit was largely hand-picked. The Rev. R. Neale of Huntington, Oregon, talked about "the gospel in shoes." He spoke out of an experience with railroad men—in shops and elsewhere. E. L. Smith of Seattle: "Above all things else there should be a profound devotion." Dr. Adams: "No trouble to get at the hearts of the people if we go with a gospel that will develop a conscience, as the Master did." And the suggestion was made that ministers ought to be careful about singling out and denouncing things which a great many people thought they shouldn't meddle with. Develop a right conscience and these things will take care of themselves, was the thought in substance. Mr. Puddefoot remarked that the pessimist takes too short a view of life. And then, to illustrate the importance of personal work, he told in a charming way, of his success as a soul-winner when he went blundering around with the gospel in the shape of chicken and pies and other eatables.

The Rev. F. I. Wheat spoke concerning the law of love and mutual helpfulness and self-sacrifice as the law of life.

Lunch was served Saturday by the ladies of the Third church of San Francisco. The lunch was a tempting one, the fellowship of the occasion delightful. Among those responding to toasts was the Rev. P. S. Knight of Salem, Oregon, the first delegate from Oregon to the General Association of California a third of a century ago. As at that time, so now, he was glad to bring greetings and speak for Oregon. He would go back with glowing reports of the Congress. The Rev. Samuel Greene of Washington expressed pleasure in the privilege of fellowship the Congress afforded and thought it would be a strong bond of union. Mention was made of the value of The Pacific to Coast Congregationalism. The Revs. C. F. Clapp, W. W. Scudder, W. G. Puddefoot and C. P. Dorland also responded to toasts. Mrs. R. C. Brooks and Revs. D. V. Poling, A. Bayley and E. B. Bradley added to the enjoyment of the occasion by songs. Rev. H. H. Wikoff presided.

Pulpits were occupied last Sunday as follows: San Francisco First, Revs. S. A. Norton and A. W. Ackerman; Bethany, Revs. J. Edwards and P. S. Knight; Third, Rev. G. M. Boynton in the morning; Fourth, Rev. G. C. Adams; Plymouth, Revs. A. W. Ackerman and G. M. Boynton; Richmond, Revs. S. Emerson and C. P. Dorland; Bethlehem, Rev. S. Emerson; Park, Rev. F. Culver, morning; Calvary Presbyterian, Rev. C. P. Dorland; Oakland, First, Revs. W. G. Temple, in the morning; Pilgrim, Revs. C. F. Clapp and W. G. Temple; Market Street, Revs. S. Greene and F. S. Forbes; Fourth, Revs. R. A. Rowley and J. Edwards; Second, Revs. H.

P. Case and R. A. Rowley; First Presbyterian, Rev. E. L. Smith; First M. E., Rev. E. E. P. Abbott; East Oakland Baptist, Rev. F. B. Doane; Alameda, Rev. F. S. Forbes and C. F. Clapp; Berkeley First, Rev. W. C. Kantner; North, Rev. H. P. Case; Park, Revs. E. D. Weage and J. F. Nichols.

RELATION OF THE CHURCH TO THE YOUNG.

This was the first general topic for consideration on Monday in the First church of Oakland. The Rev. F. I. Wheat spoke concerning "Improved Classification in the Sunday-school." The work of the past, it was said, was good, but there is need of readjustment and improvement. "If efficient work is done large attention must be given to classification." Mr. Wheat sketched here the graded system recently adopted in Park church school in this city, and mentioned its advantages. The school is divided into departments, with one teacher in charge of a department, with such assistants as are needed. In this way efficient teachers are secured and far better work done in Park church than under the old system.

Rev. J. H. Goodell of Petaluma read a paper on "Improved Lesson System." This will be given in full in The Pacific next week. Rev. M. D. Dunning of Forest Grove, Oregon, spoke on "Improved Teaching." Speaking concerning his own experience he said that he had gone to Sunday-school without gaining any practical knowledge of the Bible. He thought that not only classification and lesson system were wrong, but teaching also. The trouble seemed to be with the governing purpose or aim. "Do not try to fill the scholars with facts; get them to be students of the Word, investigators. Use some methods in Sunday-schools that are to-day used by the most progressive teachers in other schools."

The Rev. L. M. Walters of Fresno read a paper on "Young People's Organizations," which exalted the Sunday-school—giving a place of high honor as an agency for the upbuilding of the kingdom.

The Rev. B. F. Sargent of Berkeley followed with a paper on "Culture Classes." It showed plainly that the growth of the Kingdom can be best promoted by the conversion and nurture of the young. Mr. Sargent thought that the next century ought to be called "the Children's Century"; that the work among the children, for the children, should be such as to make it this pre-eminent. As to who should conduct these classes, it was said they should be by the pastor, with assistants, and that the pastors should make time for them, so valuable had they been found to be. The Pacific hopes to have something from Mr. Sargent on this subject ere long.

In the discussion that followed Mr. J. B. Tuthill of Salem, Oregon, said that the great difficulty in making the Sunday-school what

it ought to be lay in the fact that the teacher had the scholar only a half-hour a week. The public schools have him fifteen or twenty.

Rev. J. F. Nichols of Seattle found in his work a distinct advantage in small classes. Personal touch of teacher with scholar important, and departmental plan doesn't give this.

Dr. Norton of San Diego stated that the departmental plan came as a revelation to him, and was impressed by it. Concerning the lesson system, he thought that the centering of the lessons around some great character would be an advantage; and the less of the grasshopper system the better. W. W. Madge stated that he found very beneficial the use of a drill-book published by the Sunday School Times. Its use brought great increase in Bible intelligence, and it was meant also to link together the lessons.

Mrs. E. J. Singer thought that there must be something wrong with our churches in that there were not more teachers. Samuel Greene told of the primary department in Taylor church, Seattle, widely known for its successful operation, due to the devoted work of Mrs. George H. Lee, wife of the former pastor. Mrs. Lee was the moving spirit among one hundred or one hundred and twenty-five little ones, but from time to time during the hour the children were grouped with others in charge for special work.

The Rev. R. A. Rowley of Oregon expressed the belief that success depended more on the teacher than on the system. Mr. Singer deprecated the custom some had of putting aside the study of the Bible lesson and substituting a story—good enough in itself, but not the thing needful. Mention was made of a home-like school; where scholars sat around tables and where the plan was largely the conversational.

Superintendent Case stated that the great object was the conversion of children and their development in Christian character, and that teachers should be selected accordingly.

Dr. Boynton of the Sunday-school and Publishing Society thought that too much was sometimes expected of the Sunday-school. The trouble often was in the home; no instruction there. And as to teachers, "the good teacher is the trained teacher. Every church should have its training class for teachers." He regarded the departmental work as good and desirable, but said, "Use your material in what seems the wisest way." As to the improved lesson system he said, "Suggest a better one. It is not so much of a hop, skip and jump. The teachers do the skipping."

J. Bushell told of a Sunday-school on his field having eighty scholars and only one teacher, and of another where there were more teachers than scholars, but distance was too

great for consolidation. The International lessons were the best he had ever known.

Dr. Temple spoke here concerning the Christian Endeavor Society and its value as a Christian agency among the young.

Dr. Pond spoke of the importance of training-classes for the young; he believed that a hearty care of the children was doing more for Christ's kingdom than anything else. It was his experience that those coming into the church in this way were worth more to the church than others.

Rev. Francis W. Reid suggested that the church seek to interest its young people more largely in the work of the church by giving them something to do outside the Society of Christian Endeavor. Then will they be prepared for places of responsibility when needed.

Report of Congress will be continued next week. To go on now would be to slight important parts. We wish all our readers to get considerable of the inspiration which came to every one in attendance.

Delegates in Attendance.

Oregon.—Ackerman, Rev. Arthur W., Portland; Clapp, Rev. Cephas F., Forest Grove; Dunning, Rev. Morton D., Forest Grove; Dunning, Mrs. M. D., Forest Grove; Himes, George H., Portland; Kantner, Rev. W. C., Salem; Knight, Rev. P. S., Corvallis; Neale, Rev. R., Huntington; Neale, Mrs. R., Huntington; Poling, Rev. D. V., The Dalles; Rowley, Rev. R. A., Portland; Rockwood, Mrs. G. A., Willsburg; Tuthill, J. B. T., Salem.

Washington.—Bushell, Rev. Jonas, Eagle Harbor; Doane, Rev. F. B., Cheney; Doane, Mrs. E. B., Cheney; Edwards, Rev. Jonathan, Spokane; Freeland, Rev. S. M., Seattle; Greene, Rev. Samuel, Seattle; Nichols, Rev. J. T., Fremont; Smith, Rev. Edward L., Seattle; Temple, Rev. W. H. G., Seattle; Temple, Mrs. W. H. G., Seattle.

Southern California.—Abbott, Rev. E. E. P., Chula Vista; Blanchard, N. W., Santa Paula; Culver, Rev. F. J., Pasadena; Culver, Mrs. F. J., Pasadena; Case, Rev. H. P., Los Angeles; Davies, Rev. J. F., San Bernardino; Dorland, Rev. C. P., Los Angeles; Dodd, Rev. Arthur C., National City; Emerson, Rev. S. G., Pasadena; Ferguson, Rev. Pres. F. L., Claremont; Forbes, Rev. Frank S., Santa Barbara; Maile, Rev. J. L., Los Angeles; Norton, Rev. S. A., San Diego; Sumner, Rev. C. B., Claremont.

Northern California.—Adams, Rev. Geo. C., San Francisco; Adams, Mrs. G. C., San Francisco; Allen, Mrs. E. C., Lockeford; Brown, Rev. C. R., Oakland; Brooks, Rev. R. C., E. Oakland; Brooks, Mrs. R. C., E. Oakland; Cherington, Rev. F. B., San Francisco; Cherington, Mrs. F. B., San Francisco;

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Louise Emery, St. Paul, Minn.; Mrs. Mary E. Lord, editor Pacific Ensign, San Francisco, Cal.

Quarterly Meeting of the W. B. M. P.

The Woman's Board of Missions will hold its regular all-day quarterly meeting Wednesday, June 6th, in the First Congregational church, Oakland, beginning at half-past ten o'clock, a. m. Several well-known missionaries now here and to arrive are expected to be present and speak. The Ecumenical Conference will be reported. Mrs. J. H. Williams, President of the Southern Branch, will speak, Mrs. R. C. Brooks will sing and Rev. C. R. Brown will give an address. Lunch will be served by the ladies of the church, at fifteen cents a plate.

Miss Denton, just from Japan, is spending the month of May in addressing meetings in Oregon and Washington. She has come to this country for rest and change, but seems anxious to do all she can for Japan while here. During the month of June Miss Denton is to be in Northern California, and will be one of the honored speakers at the quarterly meeting of the W. B. M. P., which will be held June 6th. She is interesting and enthusiastic, and is sure to be well received. Any small churches or societies desirous of hearing about Miss Denton's work from herself would confer a favor if they would write for information, either to Mrs. S. M. Dodge, 1275 Sixth avenue, Oakland, or to Mrs. W. J. Wilcox, 576 East Fourteenth street, Oakland, who will arrange for dates for addresses.

A mass meeting will be held in aid of the Indian Famine Relief Fund in Native Sons' Hall, 414 Mason street, on Saturday evening, June 2d. The meeting is under the auspices of the Chamber of Commerce, the Ministerial Union, and other prominent official bodies. Mr. C. A. Murdock will preside, and among the speakers will be Rabbi Voorsanger, Rev. C. R. Brown, Rev. Bradford Leavitt, Swami Vivekananda, and a number of notable speakers to be announced in the daily press later. The Mayor has kindly donated the hall, and other friends have arranged for fitting advertisements of the meeting. The good will of all readers is earnestly implored in this most worthy cause, and it is hoped a large audience will respond to the efforts made in behalf of our starving fellow-creatures in far India.

The meeting of the Congregational ministers of San Francisco and vicinity will be addressed next Monday by the Rev. Dr. S. A. Norton of San Diego. All are requested to come prepared to give their impressions of the Congregational Congress.

Household.

Choice Chafing Dish Recipes.

Newburg Clams.—Cook together a tablespoonful of butter and one of flour until they bubble, pour in a half pint of sweet cream and stir until the sauce is thick. Have ready a pint of long clams from which the hard part has been carefully trimmed, pains having been taken not to cut into the soft part of the clam. Put these into the sauce and cook about three minutes after the sauce has returned to the boil. Season with a half teaspoonful of salt and a pinch of cayenne, and just before extinguishing the flame, stir in three tablespoonfuls of sherry. Leave it half a minute to get hot, and serve the clams on toast.

Savory Clam Toast.—Chop fine twenty round clams. Put into the chafing dish two heaping tablespoonfuls of butter, a cup of clam-juice (save that which flows from the clams when chopped), a teaspoonful of chopped parsley, and a dash of cayenne. When this is boiling hot, add the chopped clams, cook five minutes, squeeze in the juice of half a lemon of medium size, and add a little salt if necessary. In most cases it will not be needed. Have ready squares of hot buttered toast or "breakfast biscuit" also made hot and buttered. Serve the clam mixture on this.

Shrimps in Tomato Sauce.—Turn out the contents of a can of shrimps and throw them into cold water. Leave them in this for several hours. When ready to use them, drain and dry them. Make a cupful of tomato sauce by cooking together two tablespoonfuls of butter and one of flour until well blended, and pouring upon them a cupful of strained tomato liquor, in which has been boiled for half an hour a slice of onion, a sprig of dill, and a small piece of celery. When the sauce is hot and thick, turn in the shrimps, cook five or six minutes, and serve on toast or in small individual nappies.

Fricassee Lobster.—Rub together two tablespoonfuls of butter, a half teaspoonful of dry English mustard, and a pinch of salt. Put these in the blazer of the chafing

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dish with a cup of milk that is half cream. Add to this a half-cup of fine bread crumbs that have been soaked for half an hour in a cupful of milk. Let all get hot together, and put in a pint of lobster meat, cut into small pieces. When all are boiling hot, stir in an egg beaten light. Cook one minute longer and serve.

Oysters with Celery.—Put a gill of oyster liquor, a half-cup of minced celery, and a pinch of cayenne or paprika into the chafing

dish, and simmer for three minutes after it reaches the boil. Add to it two tablespoonfuls of butter and a gill of cream, bring to a boil and put in a solid pint of oysters. Cook three minutes, stir in a gill of sherry and a teaspoonful of salt, and serve.—[Good Housekeeping.]

A prayerless soul is a Christless soul. Praying is the lisping of the believing infant, the shout of the fighting believer, the requiem of the dying saint.—[Spurgeon.]

KEEP YOURSELF OUT OF SIGHT

Dr. Mark Guy Pearse says: "I watched an old man trout-fishing the other day, pulling them out one after another, briskly. 'You manage it cleverly, old friend,' I said; 'I have passed a good many below who don't seem to be doing anything. The old man lifted himself up, and stuck his rod into the ground. 'Well, you see, sir, there be three rules for trout-fishing, and 'tis no good trying if you don't mind them: The first is, keep yourself out of sight; and the second is, keep yourself further out of sight; and the third is, keep yourself further out of sight still. Then you'll do it.' 'Good for catching men, too,' I thought, as I went on my way. Reader, have you ever known a self-conceited preacher to wear very long as a successful minister of the Lord Jesus? We have seen several who, on entering the ministry, and for several years afterward were great on "blowing their own horn." They could and did strut and swell, and wax eloquent, and even report their "brilliant pulpit efforts" to the local press. But, alas, in due time, they dwindled into insignificance, and so dropped out of sight. The word of the Lord standeth true. In the ministry, it ever holds good that "he that exalteth himself shall be abased, and he that humbleth himself shall be exalted."—[The Religious Telescope.

NUMBERLESS.

I was walking along one winter's night, hurrying toward home, with my little maiden at my side. Said she:

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postpaid on receipt of price, 60c. per box; 6 boxes, \$2.50.

"Father, I am going to count the stars."

"Very well," I said, "go on."

By and by I heard her counting: "Two hundred and twenty-three, two hundred and twenty-five. Oh, dear," she said, "I had no idea there were so many."

Ah, dear friend, I sometimes say in my soul:

"Now, Master, I am going to count thy benefits." Soon my heart sighs, not with sorrow, but burdened with such great goodness, and I say to myself, "I had no idea that there were so many."

The man whom God wants is the man who is never off his guard;

never so absorbed in business pleasure as to lose sight of God's service, or needlessly to expose himself to temptation. Of Noah is written that being wary he built an ark. The man who is wary is he who can sip where others gulp, and can stoop and sco where others lie all-forgetful of the foe. It may be that thinking of this scene St. Peter writes, "Be sober," don't be thirsty. Be vigilant, keep your eye on the enemy. [Mark Guy Pearse.

Discontent is the want of self-reliance; it is infirmity of will. [R. W. Emerson.

RECIPES FOR TROUBLES.

If anxious and depressed read
sa. xxiii.
If there is a chilly sensation
about the heart, Rev. iii.
If you do not know where to
look for the next rent money, Ps.
xvii.
If lonesome and unprotected,
sa. xcvi.
If losing confidence in men, I
or. iii.
If pelted with hard words, John

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xvi and Ps. ii.

If discouraged about your work,
Psa. xii and Gal vi: 7-9.

If all out of sorts, Heb. xii.

These recipes have been tested,
and can be relied on always to
turn out well.

REST, BUT DO NOT LOITER.

The junction of Fleet street and
Farrington street, at the foot of
Ludgate Hill, is one of the most
crowded thoroughfares of London.
Two tides of travel meet there, the
one pouring towards the Bank of
England and the commercial quar-
ters of the Surrey side of the
Thames, and the other pouring
towards Blackfriar's bridge. In the
center of that junction, between
two lamp-posts, there used to be a
solid oaken bench, or "settle," with
a high back, and on that back was
the inscription, "Rest, but do not
Loiter." On that bench thousands
of weary people in the course of
every day used to rest their limbs.
Like that poor man's bench in
seething London, stands the unre-
pealed ordinance of the Sabbath,
and over its blessed portal is writ-
ten, "Rest, but do not lounge or
loiter."—[Theodore L. Cuyler.

Cleaning Fine Lace.

Occasionally a piece of fancy-
work on the lace order does not
show soil enough to justify sacrific-
ing its lacy newness to the process
of washing. If such work is laid
away for a week in a heavy book
between blue tissue paper, having
had rubbed into the soiled places
calcined magnesia or pipe clay, it
will come out cleaned and bright-
ened by the process. This is a
good way to treat Battenberg and
point lace work which has become
dingy or yellow.—[Woman's Home
Companion.

Coffee Cake.—One egg, one cup
of brown sugar, one cup of molas-
ses, one cup of butter, a cup of
strong, cold coffee, a pound of rais-
ins, one tablespoonful of mixed
spices, a heaping teaspoonful of so-
da, five cups of sifted flour. Bake
an hour, using a square biscuit-
pan, and ice the top with sugar ic-
ing, made by mixing pulverized
sugar with a very little water.
Mark off in squares and slice as
needed.—[Exchange.

The door that Dante saw had this inscrip-
tion over it: "Despair of hope, all ye who
enter here." When man despairs of hope
he drains the very dregs of despair.

There are certain forms of disease to
which medical ignorance and popular su-
perstition have given the title of "Hope-
less." That very fact hands up the suffer-
ers from such diseases by robbing them of
the courage to try to regain health. This is
particularly true of lung diseases. As soon
as disease fastens on the lungs, the victim
sits down, makes his will, and awaits his
fate. He wouldn't act that way if he were
bitten by a taran-
tula or a rattle-
snake. He'd fight
then for his life.
But he is under the
influence of the ig-
norant and super-
stitious, that write
"Despair of hope"
over the door of
such diseases as by
neglect or unskill-
ful treatment may
end fatally in con-
sumption.



There is a new in-
scription for that
doorway of disease,
made by rubbing
out the first two
words and leaving
it: "Hope all ye
who enter here." What! Can there be
hope for the sufferer with the constant
cough, flushed face, burdened breathing
and emaciated body? The record says
"yes." Ninety-eight out of every hundred
cases in which Dr. Pierce's Golden Medical
Discovery has been used have been per-
manently cured. "Golden Medical Discov-
ery" positively cures weak lungs, bron-
chitis, obstinate lingering cough, bleeding
of the lungs and kindred ailments, which,
if neglected, find a fatal ending in consump-
tion. It contains no alcohol, whisky or
other stimulant.

"Your medicine is the best I have ever taken,"
writes Mrs. Jennie Dugman of Vanburen, Kal-
kaska Co. Mich. "Last spring I had a bad
cough; got so bad I had to be in bed all the time.
My husband thought I had consumption. He
wanted me to get a doctor, but I told him if it
was consumption they could not help me. We
thought we would try Dr. Pierce's Golden Medi-
cal Discovery and before I had taken one bottle
the cough stopped and I have since had no signs
of its returning."

Dr. Pierce's Pellets are the best for the
bowels. Use them with the "Discovery."

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